

Mary A Culpeper
METHODE

vnto Mortification:

Called heretofore,
The contempt of the
world, and the vanitie
thereof.

Written at the first in the Spa-
nish, afterward translated into the Itali-
an, English, and Lanne tongues: now
last of all perused at the request
of some of his godly
friends, and
as may bee most for the benefite of
this Church, reformed
and published
by

Thomas Rogers.

Allowed by authoritie.

1. John. 2. 15.

*If any man love the world, the love of the
Father is not in him.*

Imprinted at London by
John Windet.

1608.

THE R.H.O.D.E.

into Motion.

The contents of the

world, and the world

thereof.

Within the last in the

of the world, and the



Allowed by the

of the world, and the

Impressed as London by

John Winder



To the worshipfull,
his good friendes, M. H.

Blagge, and T. Pooley Esquires,

Iustices for the maintenance

of the peace within the
countie of Suff.

3.



T is no newe
thinge in these
latter daies of
the world now
first put in vre,

but for long continuance a-
mong all sortes of the learned
a most ancient custome, to de-
dicate their labours vnto some
one or moe, who in respect of
their vertue, zeale, wisdom,
athority, or one consideration
or other them inciting, are

A 3 deemed

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deemed worthy the patronage of the same. In the doing whereof, as in all other things, if a good fore-sight be not v-sed, by obseruation I doe find that the recompense is either priuie scoffes, or open, either scornes of the wicked, or blame and reprehension of the godly: the former they come by which without all regard of their patrons disposition, hand ouer head, doe dedicate good bookes vnto ill men; the latter, that blush not to offer ill bookes vnto good men: the former he gat (to leaue examples of this time) which vnto Antigonus, being then in Armes, presented a booke of Iustice, as though warriors were not to thinke of Iustice in time of warre: the latter they purchase who dedicate ouerboldly *the carnall books of Isalie,*
and

and other vaine inuentions,
unto vertuous and honorable per-
sonages.

Aschams.
 school. 1
 booke
 pa. 26. b.

The greater the danger is
 by misse-dedicating, the grea-
 ter should beemens care both
 of the matter which they pub-
 lish, and of the persons who
 are to patronize their doings;
 least for want of good patrons
 they bee discouraged by ill
 wordes, or thorough diuulga-
 ting ill matter, especially vn-
 der the names of good men,
 they heare ill, and deserued-
 ly.

I am bold, worshipfull, to
 gratulate your good and safe
 returne from those daunge-
 rous places and persons, with
 this treatise ensuing : and as I
 know it is not in your natures,
 who are no *Antigonists*, to re-
 iect it, as comming out of sea-
 son : so I haue good hope that

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the godly wise, as many of them already haue; will approue the same by their good acceptation, the matter being sounde, and most necessary to bee reade and regarded of all sortes of men in these loose daies of the world. Yet because the disposition of many is so peruerse and crooked, that oftentimes euen good thinges are contemned, because the doers of them are not liked; and they whose hands haue bene in this worke, are diuerse, especially for religion, the author being of one, and my selfe of another; I thinke it very necessarie something to say in this place, that neither the good Christians may shunne this as a Serpent, because of the author a Papist (b); nor the papistes condemne it, as hereticall

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ticall, in respect of my selfe, a
 Protestant. For seeing the b F. Dic-
 ground, subiect, and substance go de
 of the booke is such, as both of Stella of
 vs, yea all the wisest of both the order
 sides doe agree in, namely that S. Fr.
the world, and the vanities there-
of are to bee condemned, me
 thinkes the circumstance of
 persons is not so to bee regar-
 ded, as that any sound perswa-
 sions vnto godlinesse, and vn-
 to the crucifying of our selues
 to the world, whosoever doe
 moue them, should bee despi-
 sed, especially when such care
 hath beene had, as neither any
 thing is added which might
 either grieue, or nusse the Pa-
 pist in superstition, nor any
 thing left out, but what would
 offend the godly Christian, if
 it were still in; nor any thing
 published, but may like them,
 whosoever they bee, as haue

A 5

growne,

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growne, and would more and more, into a detestation of this world, and the vanities of the same.

If any aduersaries doe say, that much I haue ommitted, and therefore take offence: I answere, the thing is more open than that I can deny it, and my grounds so good, that I neither am, neither neede to be ashamed for so doing. For hath nature taught the Bee out of all flowers to chuse those as are meetest to minister the sweete hony and waxe, and to leaue the rest? and shall not grace moue Christians to make choise of that which may bee to the comfort and profit of the Church of God? Haue Carpenters such wisdom, as they will not build with euery tree, but chuse one, and leaue another, as may bee most

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most for the profite of the
 builder, the safetie of the inha-
 biters, and their owne credite;
 and shall not the spirituall
 builders haue the same for the
 edifying of the house of God?
 Shall the holy Spirite com-
 mand vs to *Trie the Spirits* (b),
 to *Trie al, and keep that which* (c) br. Ioh. 4.
 is good, and are such commen verse 1.
 ded that would receiue no c 1. Thef.
 more, no not of the Apostles 5. versat.
 wordes than could be iustified
 by the Scriptures of God (d),
 and shall they bee blamed d Acts. 7.
 which obey so holy a com- 10.
 mander, and imitate such di- 11.
 uine examples?

But Authors must haue
 their wordes, and Readers are
 to vse their iudgement in re-
 fusing, or taking as shall bee
 most for their behoofe.

The Philosphers many of
 them wrote much, yet is it law-
 full

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c Lib. 2.
 de doctri-
 na christi-
 ana.

 In Apo-
 blogetis

 full for Christians, in the iudge-
 ment of S. Austine (e), to take
 from them, as from vniust de-
 tainers, the riches of true wis-
 dome which they enioy; and
 translate the same into the tre-
 surie of the Church of God.
 For whatsoever the Philoso-
 phers and Poets did writ that
 was vnsound, it came of them-
 selues; but, saith Tertulian (f),
*whatsoever they published that
 was good, they either drew it im-
 mediately from the holy Scriptures,
 or they learned the same of them
 which had read the word of God.*
 That which the Fathers haue
 thought of the Philosophers
 and Poets, we may iudge of all
 other aliens from the Church
 and heretikes; and therefore
 we doe them no wrong, when
 we take but the trueth, which
 is our owne, and leaue them
 the errors, wherein wee haue

none

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none interest.

Againe, wharsoeuer is saide
of our aduersaries; sure I am
the time was and still is, that
they themselves do so much as
we doe to others: so that with
what wordes they doe either
commend their own, or dislike
our doings, with the very same
they comend vs, & condemne
themselves. For, in prooffe here-
of though I might alleadge the
Poet *Martial* purged by *Ed-*
mondus Augerius a Iesuit: & of
our owne writers among o-
thers the tables of *Spangenberg*
not reformed, but deformed in
many things by *Villamcentius*
a Frier; & of there own sid *Ludo-*
nicus Vines, whose goldē locks
are shaken off, as were *Samsons*
by *dalia*, euen by the deuines of
Louaine (sufficient profes that
if they haue done well therein
we do not ill that do the very
same

R. P. Fr
Didaci
Stellæ,
Hispani
&c.
saith Bur-
gundu.
h-Recen-
ter ex His
pani ca

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lingua in
italicam.
traducti
per Hiero-
nymum For
resti, &c.
thonghin
thepreface
of G.C. it
is said to
bewritten
inthe Spa-
nish or I-
talian
language
doubtful-
ly.

same which they doe, or if wee
doe ill they cannot be iustified
which doe to others, either
more then we will offer, or as
much as we do vnto any of the
yet this very booke shal suffice
for all, which is so translated
both by G. C. into English, &
by *Petrus Burgundus* into La-
tine, both following one and
the same Italian translatiō (for
the Author himselfe was a Spa-
niard (g), and wrote in the
Spanish tonge (h), that hee
which hath but one eye, suffici-
ently may perceiue that either
the English is meruailously
augmēted, which hath a great
deale more than the Latine; or
the Latine hath left out very
much for it is but an Epitome.
or an Abstract, as it were, in
respect of the English. Nowe
if G. C. hath truely expressed the
letter, and deliuered the Authors
mēde

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minde faithfully, which he traui-
led to do both for his owne honestie,
and the Readers satisfaction (1),
surely Burgundus hath neither
truely exprest the letre, nor
faithfully deliuered the authors
minde, and so neither dealt ho-
nestly with the Author, nor sa-
tisfied the christian Reader for
he wonderfully varieth frō the
English, not onely in respect
of the letre, but so in respect
of the matter, as if purposely it
were done to shred off many
things that were superfluous, I
say not onely in the English,
but also in the authentickall
copy. Again if Burgundus haue
done well (for he is but a tran-
slator nether (k), and no para-
phrase) then doubtlesse G. C.
is much to blame which infer-
red so much, I say not simply
matter, but errors too, as are
not to be read in the Latine co-

i G. C. in
 the pre-
 face to his
 tranſlat.

k Ex Ita-
 lica in La-
 tinā trā-
 ſlati, a re-
 uerendo
 petro Bur-
 gundo.

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pie . Now whether of them
 haue dealt the more sincerely I
 leaue it to their iudgement
 which haue the Italian & the
 Spanish copies & the Authors
 owne wordes, which I neither
 haue , nor can get : but their
 owne doings, as they haue, &
 may, I trust, deliuer me from
 blame, so they troubled me in
 such sort when I tooke this
 worke in hand, that I was en-
 forced to vse a Christian liber-
 tie in the doing hereof, & ther
 by to eul from them both such
 things as were for the bene-
 fit of the Church: and in them
 both to ouerpasse whatsoeuer
 was to much redounding in
 words, or otherwise erronious
 for matter, & out of the both
 to frame such a treatice, varie-
 ing so little as might bee from
 the Authors purpose, as shold
 be profitable for the Church
 of

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of God, and offensive to none
that haue any sparkles of true
wisdom in their mindes.

And though the diuersitie
of translations, and in the tra-
slation the great diuersitie had
not moued: yet the errors were
so many, and the scriptures in
many places so vainely appli-
ed, so vniuuly expounded, so
dangerously wrestled, and ma-
ny things so falsely collected
from the word of God both
in the English, & also in the La-
ten copp (as any may perceiue
by thote Tables annexed to the
end of this book) that howso-
euer they might be tolerated
if the book were of cōtrouerfies
in Religiō, yet being purposely
penned, to stir vp the affectiōs
of Christians to the loue of God
and of heauenly thinges, I
could not discharge the duty
of a true seruant in the house
of

of God, if I did not both cut
off many thinges which they
had, and vse an extraordinary
liberty in citing, expounding,
applying, alleaging of Scrip-
ture, and in the whole matter,
least vnder the pretēce of mo-
uing the godly readers to loue
the good thinges of the spirit,
they were allured withal to the
likeing of most dangerous er-
rors, & vntruthes, which God
abhorreth: and so they should
reape not so much benefite by
that which is good, as hurt,
which is the drift of Sathan, to
their soules by that which is
wicked.

The dooing whereof if it
please not mine aduersaries, to
make thē to like it I will spend
noe more wordes at this time:
I trust none that be truely reli-
gious, and godly wise, (whom
I chiefly respect) but will in-
ter-

terpret my paines in the best parte, and withall wish that what else any of the contrary side in respect of Religion, shal publish to this ende & effecte if it cannot for some causes vtterly bee expresse, which is impossible yet it may carefully and wisely both be perused & reformed, that good, & none hurte may redounde vnto the people of God.

And this I haue thought good to dedicate vnto your worshippes, as in that respect before cited, so partly to signifie that the good will & friendship which from the first time I was acquainted with you, I haue found at your handes, is not forgotten, though little spoken of on my parte; and prtely by some work of mine own, hauing none other thing so good, to requite in some sort
the

the benefits receiued from you
both and, though I desire you
not to take it in good parte,
because I need not, not in re-
spect of the worthinesse of the
thing, so much as of the good-
nesse of both your natures; yet
most earnestly I beseech the
almighty God namely for you,
that as by the greate wisdom
wherewith yee be inspired frō
aboue, and by the experience
yee haue gotten in the world,
yee knowe how vaine, and
deceitful the world, and the
things in the world, are, so
more and more yee may grow
both into a detestation of
all the vanities of the same
whatsoever, and into the like-
ing, and louing, and longing
for those thinges which are
truely glorious, and to be de-
sired: and for the which we
are created (1) in the heauens;
and

1 Ephes. 1.
verse. 4

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and that which I pray for you
by name, I desire also not onely
for my selfe, but besides
for all the rest of our
friendes wheresoever.
euer.

Your W. in the Lord,

Tho. Rogers.



THE
First booke which
displayeth the vanities of
this worlde.

CH AP. I.

We must contemne this vaine
worlde, if wee would en-
ioy God.



CHRIST our redde-
mer doth say (a) No ^{a Mat. 6.}
man can serue two
maisters. Sweete is
the comfort of God,
yet not to all men,

but to them onely, who despise the
vanity of the world. For it cannot be
that a man should enioy God, and
with all inordinately desire the things
of this life.

All men indeed are desirous to
enioy the sweet conuersation of the

B

Lord

The first part.

Lord: but few are willing to forgoe
their own priuat commodities*, and
a. 6. 21. 21 from the hearte to contemne the
goodes of the earth; they desire, I
graunt, the inward comfort of the
soule, but so, that with it they may
satisfie the appetites of their fleshlie
minde. But thou who art purposed
to follow Christ, thou must denie
b Luk. 9 thy selfe, (b) that hauing forsaken the
23 world, Christ may bee thine.
Christ and the Deuill are enemies
c Mat. 8. 29 one to the other, (c) and hauing no
thing in common betweene them-
selues, they cannot inhabite together
in one place.

Deliuert thy selfe from the loue of
the world, if thou wouldest that God
shoulde haue accesse vnto thy soule.
For thou shalt neuer taste how sweete
God is, vntill the goodes and plea-
sures of this world are loathsome, and
vnpleasant vnto thee. And perswade
thy selfe, that then, and not afore,
thy soule shall be able to receaue the
consolation of Christ Iesus, when
as bitter thou abhorrest the thinges
of this world. As it is impossible with
one eye to looke vp to heauen, and
with the other downewarde to the
earth

Of worldly Vanities.

earth: so against reason is it, that so long as thine affection is bent toward earthly things, thou shouldest enjoy the comforts of the spirit. If therefore thou haue any desire at all after God, of necessity thou must deprive thy selfe of all humane joy, when it is an hinderance vnto heavenly consolation.

Flie with all thine heart, from all comfort of the world, and thou shalt be comforted of God (d). Plucke away from thy soule the loue of the world, that a place may bee lefte, wherein the loue of God may be ingrafted, and take root.

God would not suffer that one and the same Altar shoulde serue for himselfe, and for Dagon too; and though the Philistines with might and maine labored, yet neuer could they bring the same to passe (e). God will not that the idoll of sinne, which thou wouldest adore, shall haue any room there, where his heauenlie maieltie hath an abiding place (f).

He cannot abide that himselfe and the world should be worshipped together. If thou wilt loue God, of force thou must hate the glory of

e 1. Sam. 5.
2. &c.

f 1. Cor. 9.
14. &c.

The first Part.

this world.

Renounce first Pharaos palace
with Moses, by contemning present
g Heb. 11. honors, and vanities (g), for so like
25. another Moses, thou shalt finde the
assistance of God, and spiritual con-
solation.

So long as the flesh pots of Egypt
doe relish in thy mouth, looke not to
taste the celestial manna. (h) for thy
h Exod. 16. stomacke will be ful of naughty hu-
3. mors, so that thou canst not receaue
that heavenly foode.

The world loueth none, but whom
i Rom. 8. 7. Christ hateth (i), neither doeth Christ
k Iohn 8. 5. loue any, but whom the world de-
19 spiseth (k).

Neuer thinke to loue God, except
l Math. 16. thou despise thy selfe (l) & the world
84. &c. for Gods sake (m). In this shalt thou
m I. Iohn see whether thou loue God, euen if
2. 15. thou renounce first the loue of the
world, Therefore the more thou louest
God, the lesse wilt thou esteeme these
earthly thinges.

God will not haue our heart to bee
n I Kings, diuided (n), nor parted into many
18. 21. peeces, but loueth to haue al (o).

o Deut. 9. 5. And therefore, that thou maist not
Math. 22. 37. forgoe so notable a treasure, make
light

Of wordly Vanities.

light account of these things which
are false, so shalt thou attaine vnto the
perfect consolation of the spirit.

CHAP. II.

The true peace, is the peace of
a good conscience.



Eare I leaue with you, my
peace I giue vnto you, 2 Iohn 14
saith the Lord(a). 27

As long as you serue
the world, so long shal
you liue in debate.

The loue of things carnal, doth
hindervs from doing things that be
spiritual. And they liue in a con-
tinual torment, which loue this
world.

The world neuer keepeth a stay,
but still turneth about like a wheele &
in turning slayeth al such as loue it
most of al.

Wordly men shal neuer attaine vn-
to a quiet minde. But loue God, and
thou shalt liue; deny thy selfe. & thou
shal: find true peace.

Who getteth the true peace? E-
uen the meeke, and lowly in heart,

The first part,

h Mat. 11.

29 (b) Purge thine hart from al wickednes, and thou shalt come vnto that peace.

Learne in euery thing to conquer thy selfe, so shalt thou haue the inward quietnes of the minde.

Breake thine vnbridled appetites, remoue away the vaine desires of this present world, abandon pleasures that thou maist liue at peace and tranquillitie; that nothing may trouble, nor molest thee, that finally thou maist enioy the sweetnesse of the spirit, and attaine a certaine Paradise in this world.

Nothing can happen vnto a righteous man vnto his perturbation. Thine own affections are they which moue bates against thee (c), and thine enemies being within, howe canst thou complaine of them without?

clam. 4. 1.

He is a great Lord, that can commaund himselfe. And this in fine, is the noble soueraignie of our will, that it hath more power than the Kinges and Emperours of the world, who of enemies cannot make friends as can our will, being disposed there vnto, when she subdueth the disorder.

dered appetites.

Why are iniuries and afflictions whatsoeuer greivous vnto thee, but because thou dost shun them? Now if they would bee sweete rather, and not irksome, wouldest thou once loue them?

S. Paul reioyced in the Crosse of Christ(d) and those glorious Apostles went away reioycing that they were counted worthie to suffer rebuke for his name(e). d Gal. 6, 14

Why did these so holy men reioyce in tribulations, wherein thou hast no ioy? Surely that pleased them, which is vnpleasant to thee. Once do thou loue that, which holie men haue loued, and thou shalt finde that comforte which they had in trouble. e A 2, 5, 41

If persecutions bring thee grieffe, complaine not on the persecutor, but rather on thy selfe, who flyest from that, wherein thou shouldest reioyce (f). f Iam. 1, 3.

Conforme thy selfe after the example of Iesus Christ, & be a friend of his crosse, and suffering. (g) Resign thy selfe wholly into his hands, and loue that which hee did loue, so shalt g 1. Pet. 2
21. & 6.

The first part.

thou see how pleasant those things wil bee vnto the palate of thy Soule, which now be sowre and vnſauone.

Enter into thy ſelfe, man, and vterly cut off the inordinate affections and deſires of the world, and neuer ſhalt thou finde cauſe to complaine of any. And if any thing ſeem grieuous vnto thee, riſe vppe againſt thy ſelfe, and take reuengement vppon thine enemies within, which thee annoy, and make no complaint of them without, for they cannot hurt, vnleſſe thou wilt thy ſelfe.

As the Moath eateth cloth, and the worme the wood wherein it was bred: ſo theſe burdens, which ſo oppreſſe thy heart, doe proceed from thine owne concupiſcence(h), in thee they take nourishment, & in the end, like vipers they gnaw the bowels of their mothers bellie, wherein they were engendered.

Oh how quietly ſhouldeſt thou ſpend thy time, if thou wert truelie mortified (i). It is a true ſaying, *No man is hurt but of himſelfe*. Thy ſelfe art an enemy vnto thy ſelfe.

All that good, iſ conſiſteth in the vertue of the mi nde; it hurteth not if

h Iam. 1.

4. 5.

ilam. 2. 1

Of worldly Vanities.

if a man bereaue thee of libertie, hon-
 nors or riches. Yea, persecutions are
 so farre from hurting, that they mi-
 nister matter of great glory, when
 they are endured for the cause of *k* Mar. 7.
 Christ(k)

Now if the glorie of a Christian
 be the crosse of Christ, embrace the
 same, and it shall not hurt thee; yea
 thou shalt attaine the true quietnesse
 of the spirite, and liue in peace and
 merilie now and euermore.

CHAP. III.

The life of Christ teacheth
 that this world is vain, and the
 Vanitie thereof to bee
 auoided.



B *E ye followers of God, as
 deere children, saith the
 Apostle (a)* *a* Ephes. 3. 12

Let all thy study bee
 to conforme thy selfe
 after the life of thy Sauour Christ.

If there were no other reason to
 condemne the vanity of the worlde,
 but onely the life of Christ, and the
 example which hee hath giuen vs,

The first part.

surelie it were alone sufficient to confounde them, which in title onely, be Christians.

Let vs bee ashamed to passe the time in pleasures and delights, when our Captaine liued in great reproach and perill. Hee is no good Souldier which beholding his captaine dying before his face, wil not venture himself to the peril of death, without thinking of his owne life and pleasure.

If thou seeke after honour, seeing thy Captain dishonoured, it is a great argument, that thou art none of his band; and counting thy self a Christian, thou shouldest greateke blush, if thou finde in thy selfe any loue at all of vannie, which Infidels seeke after.

Many there bee which say they are christians, but very few do imitate the life of Christ. They bee in name like, it cannot be denied but altogether vnlike for manners.

If the life of many Christians were compared with the life of our redeemer, it would then evidently appeare how crooked their heartes bee, and how much also they decline from that straitnes, which God did set them in

Of worldly Vanities.

in, seeing they turne themselves vnto the loue of those things, which his pleasure is, should be despised.

I would gladly knowe who hath more knowledge, God or the world?

If thou beleeeuest that God knoweth more, marke how he hath chosen povertie, and a base condition (b) and this onely may suffice to teach thee how wicked thy life is. b. Math. 8. 20.

That so hard cratch, wherein hee lay on the day of his birth (c) condemneth the delicacie of this world; that stable, doeth demonstrate how vaine the honors and prosperitie of this life are, those vile clothes wherein his deuine maiestie was wrapped, doe sufficiently shewe of what account are the riches of this world. c Luk. 2, 7

Consider a litle the dicourse of his life, and behold also his death, so shalt thou find, that the Sonne of God become man (d) hath alwaies adhorted vs to contemne the world, as wel by example of his life, as by wordes & doctrine. d Luke 1. 37. Iohn 1. 14.

The Lord preaching vnto the multitude thus began his Sermon, *Blessed are the poore in spirit, for theirs is the kingdom of heauen* (e). e Mat. 5, 3.

The

The first part.

The Lord came not to destroy thee, but to direct thee into the way of heauen, and to bring thee vnto euerlasting saluation.

Luk. 24. 26 If Christ haue not erred, thou dost erre; if he hath chosen the good, thou chusest the ill; if hee through infamie and suffering hath entered into the gates of glorie (f), out of question thou takest the readie way vnto hell, which so louest immoderately honor and vanitie.

In great perill thou liuest, and thou dost hazard thy saluation if thou returne not from this way, and detest that which thou so louest, and earnestlie determine with thy selfe hereafter to follow his steppes, which cannot erre.

g Phil. 2. 6. O what an abuse is it that a most vile worme of the earth doth so desire to be great, when the God of maiesty hath made himselfe so small. (g)?

7. & c. Therefore, Christian soule, if thou see thy husband *Isaacke* going on foot, thou must after th'nsample of h Gen. 24. *Rebecca* alight from thy Camel (h), 64 for thou shouldest blush to beholde Iesus in a base estate, & thy selfe aloft vpon a Camel of worldly vanities.

Come

Of worldly Vanities

Come downe there, come
downe I say, as shee did by contema-
ning the promotions and vanitie of
this present world, and conforme thy
selfe according to the life of thy re-
deemer, that with him hereafter thou
maiest enioy the true ioy and eternal
glory.

CHAP. IV.

All the thinges of this world,
are Vaine.



*V*anitie of Vanities, saith
the Preacher, Vanity of
Vanities, all is Vanity (a).

*I have considered all the
workes that are vnder
the Sunne, and behold all is Vanity.*

*a Eccles. 1.
2.14.*

This world in the sacred Scrip-
ture is rightly called an Hypocrite,
who though to the outward appa-
rance it seeme wonderfull goodlie;
yet within is full of vanity and cor-
ruption. In those good thinges which
are sensible, it appeareth good, wher-
as in truth it is full of falshood and
deceit.

Fasten not the anchor of the shippe
of

The first part.

of thine hearte in the sea of worldlie
loue .

The reedes when they beginne to
spring, do delight the sight, and the
eyes are comforted with their good
lie hue and flowers, which notwithstanding
if you breake, you shal find
altogether emptie, and destitute of
substance within. Let not the worlde
deceau thee, neither suffer thy eyes
to be taken with the vaine and appar
rant bewtie of the same : for do thou
cast thine eyes into the inward cor
ners thereof, & thou shalt find there
nothing but meere vanitie. If the
world were opened with the sharpe
knife of truth, it would by and by bee
found both vaine and deceiifull.

For all in the world, eyther it is already
past, or present, or to come. That
which is past, is not now; that which
is to come is vncertaine; that which
is present is vnstable, and but for a
moment.

It is vanity to trust, but greater
vanity greatly to esteeme the fauour
of the world. It is vanitie to desire
the promotions, but greater vani
tie to loue the riches and pleasures
of the same. It is vanitie to couet the

tran-

Of worldly Vanities

transitory goodes, and surely vanity is it to make greate accompt of the corruptible substance of this worlde. It is vanity to hunt after the winde of humane commendation, vaine be the cares which are bestowed vpon the service of this unhappie world. To ende, al is vanity, sauing to loue and onely to serue God.

O happy is that man which is not mindeful of the world, surely he shal liue at ease, neither can any thing reclame him fro his spirituall exercises, so long as he enjoyeth the sweetnes and tranquillity of the spirit.

It is better to bee poore in spirit than rich in sinne, it is better to bee little in our owne eyes then great, it is better to be of smal learning with humility. than to be profoundly learned with a vaine and proud mind.

To abuse thy knowledge & other graces vnto more licenciousnes, which God hath giuen thee to binde thee thereby the more zealously to serue him, it is also meere vanity & arrogancy of minde.

Surely surely, that last day, at that straight and rigorous iudgmēt, where the bookes of al mens consciences

The first part

b Reuel. 20.

22. ences shalbe opened, (b) and redin

c Rom. 14. the presence of the whole world; (c)

10; shal euidently declare how much bee

3 Cor. 5. ter it is to be of smal, than of great

10. reputation in this world.

It shal then appeare, that better it had bin to haue loued God, than to haue disputed about many curious, and subtil questions: a good conscience shal do more good then than many and hie orations, vttered in the world; it shal not there be demaunded what we haue said, but what we haue done, neither wil it dovs good that we follow the deceipts, and falle promises, but that we haue contemned the glory of this world, and better thou shalt finde it, at that day for to haue repented thee of thy sinnes, than for a time to serue thy fleshly appetites, and afterward for euer to bee cast into the pit of hell.

d Mat. 25.

(d)

41.

Consider with thy selfe, and count howe much thou hast bestow. ed vpon the world, and howe little vpon God, and that in this life which he hath lent thee to serue him in.

what is become of so many years with

Of worldly Vanities

without profite? what fruite hast thou reaped from the time thou first serued the world? The time passed cannot be recovered. The daies are passed thou wottest not howe, and death shortly wil ouertake thee.

What hast thou of that which thou hast done? Thou hast found in thy friendes no fidelity, in them, vpon whom thou hast bestowed benefites, ingratitude, in men generally much fraud and dissimulation. See now a] is lost whatsoever thou hast done.

That little experience which thou hast of man, and the things whereof thou so complaineest, they do al and that continually cry vnto thee, that God aboute shoulde haue been loued Math. 4. 10. that he alone should haue been serued(e).

All thy labour is lost which is not bestowed vpon the onely seruice of Iesus Christ. That time onely is for thy good which thou emploiest vpon the seruice of God: but al the rest tenderth vnto vanity and destruction.

If yet more exactly thou wilt consider the ingratitude of men, and note howe

144
A

The first part.

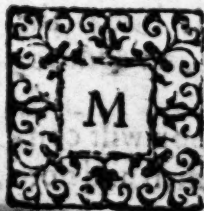
how a good parte of thy time thou hast spent vpon their seruice, it will make thee to lament the time so vnprofitable consumed, and hereafter to addresse thy selfe to serue thy creator.

And seeing the time passed cannot be recovered, woulde to God at the least now thou wouldest beginne to serue him, and leide such a life now before thou be very olde, as thou thinkest to do when thine heares bee hoary and thou drawest to the grave,

Doubles it is greate vanitie to spende the life in pleasing of men. Resigne vp thine appetites; doe away thine affections; and counte that as nothing which now appeareth something.

CHAP. V.

The end of worldly thinges
shew them to be but vaine.



*Anie walke. of whome
I haue told you often, &
now tell you weeping,
that they are the eni-
mies of the crosse of christ
whose*

Of wordly & nities.

whose end is damnation, as the Apostle ^{aphil. 3.}
saith (a). 18

The end of them which loue the world, as witnesseth the Apostle, is death and destruction. 19

Cleane not to the thinges which the world doth offer thee for sodainlie thou shalt fal into the snares thereof.

The pleasures therof be the fore-runners of death; first the deceites, vnlesse thou wouldest be caught; consider not what is present, but what is to come.

Be diligent in considering the end of sinne, by waying aswell that not yet come, as that which is present; so shalt thou hate the pleasures and vanities, which the world setteth before thine eies.

Our life is like a riuer running vnto the sea of death. The water of the riuer is sweete indeed, yet the end thereof is to enter into the bitter waters of the sea. Life is sweet to them which loue it; but it wil prove bitter to such as draw nigh death. The end of the pleasant waters of the riuer pro-
ueth bitter: so the end of mans life is bitterness it selfe.

The

The first Part.

The vanities of worldly men doubles wil turne into sorrowe and sadness in the end: they seeme to haue a good beginning, but the end is death the entrance is glad some, but the departure grieuous.

Now wouldest thou weigh with thy selfe how much the torment wil bee greater in the end, then is the pleasure in the beginning, thou gladly wilt renounce the vanities, and shun the fault, but most of al the sorrowe which will torment thy conscience.

Short is that which delighteth; but eternal is that which vexeth.

Suffer not thy selfe to be drawen away of the vanities, which the deceitful world setteth before thy face, but fixe thine eyes vpon their end.

b Amos 3. The Lord saith, (b) *I wil turne your
10, feastes into mourning, & al your songes
into lamentation. Euen in laughing the
hart is sorrowfull, and the end of that
mirth is heavinesse* (c)

c Pro. 14. 13 Nebuchadnezzars image had an
head of gold, but the feet were part
of iron & part of clay (d). This world
likewise hath certaine goodly begin-
nings of riches and comelinesse,

d Dan. 2.

32. 33.

whence

Of worldly Vanities.

wherewith al the childrē of the world
are carried, but they looke not vpon
the feare, to wit the endes and con-
clusion of the same which are vile, &
earthly.

Thinke thou, on that which hath
no end, and thou shalt liue for euer.
Respect not what thou art, but what
thou shalt be. Neither do thou re-
spect the present beuty, but that fil-
thines, which shal bee th'ende of thy
beutie. Marke not what present-
ly it teacheth, but what followeth:
and perswad thy selfe, that al euil de-
pendeth hereof, euen that in the be-
ginning thou art not mindesul what
is the end of sinne, and yet notwith-
standing scarce hast thou tasted the
apparant goodnes of the same, but
thou art taken with a detestation
thereof.

e Lamen
1,9

Jeremie did weepe, and that not
without cause vpon Ierusalem, say-
ing(e) *Her filthines is in her skirts,*
she remēbred not her last end. She for-
gat her end, and had her beginning
onely in remembrance, looking vpo
the vaine ornament of her bed. Shee
occupied not her selfe in the due
consideration of her feete, which
might

might put her in remembrance of the
ende of al things.

f. Lake. 16.
41. 42. Againe, why did our Lord weepe
for the same Ierusalem, but onely
that she had not in minde the euilles
which were to fall vpon it (f). It is a
lamentable thing to haue an eye on-
ly to the ioy that is present, and not
vnto the paine which followeth after
pleasure: this made Christ to weepe,
that Ierusalem was so foolishly be-
witched with present ioye, that shee
had not regard of the troubles that
would follow.

Euen so doubtles it is much to bee
lamented that thou wilt suffer thy
selfe so to bee deceaued, that thou
canst not see the curted endes of all
these worldly pleasures.

Measure not thy selfe by the
things which appeare at the first, but
wisely consider what wil follow, I'ce
ruled rather by reason, than by a vain
appetite.

And when thou knowest how bit-
ter the ends of these worldly thinges
are, make not accompt of the goods
thereof. Desire nothing before you
thoroughly doe knowe, whether it
be conuenient you should haue it, or

Of worldly Vanities

no. and marke the ende,

After a good thing followeth a euill; and after ioy, sorrow; and after pleasures, bitter lothsomnes.

It is a rule in the world to giue a dainty dinner, and afterwards an homely supper. *Al men at the beginning (et forth good wine, and when men haue wel drunke the that which is worse* g John 3. 10. said the gouernour of the feast(g). So is it the facion of the world to begin with mirth, and to end with mourning. But it is otherwise at the banquet of Christ, where the beginning is somewhat troublesome, but the end is al ioyfull.

The beginnings conceale but the ends they reucale the wickednes of the world. *When they shall say Peace and safety, then shall come vpon them sudden destruction, (h).* h 1. Thes. 5. 3. i Luke 16. 25.

The end giueth being to al things. As the end is, such are the thinges wherein thou delightest. The end of pleasure is paine(i) the end of much eating, is sicknes(k) the end of this life, which thou so louest, is wormes meat and asher(l) the end; and conclusion of all sinne, is extreame and euerlasting torment(m). 16. 23. 1 Iob. 34. 15. m Mat. 25. 41.

The first part,

CHAP. VI.

The end of worldly things is
diligently to be considered.

apfal. 46.

12



*A*N shall not continue
in honour, he is like the
beastes that die, saith
the P salmist(a).

When God had warn-
ned man to consider what should ensue,
and to marke the end of worldlie
vanities, he would not, but conside-
red onely the present honour; not
how bitter the ende thereof might
be: he dwelt vpon the pleasure before
his eyes, and regarded not the paine
which was to follow; yea, he thought
not thereof at all, vntill hee felt the
smart of the same.

bEccles. 3.

18

The preacher saith(b), I considered
in mine hart the state of the children of
men, that God had purged them: yet to
see to, they are in themselves as beastes.
After that Adam had sinned, GOD
made him coates of skinnnes(c), to
shew that through sinne he was fallen
into the misery of beastes.

c Gen. 3. 21

When the sinner had once offend-
ed

Of worldly Vanities.

ded, he crieth presently, O that I had not sinned. But, foolish man, seeing miserable experience now telleth thee how nought the world is, and that repentance commeth after unlawful pleasure, why diddest thou not foresee it before thou diddest offend? But what the wise man dooth in the beginning, the foole doth in the end. It is the property of a prudent man to forethink, but of a foole to say, I did thinke thereof.

Consider aforehand of the lamentable ende of these worldly things, so after ward thou shalt not bee deceived.

The Psalmist doth say(d). *I haue considered my waies, and turned my feet into thy testimonies.* By considering the end of sinne, men leaue the way of wickednes, and treade the pathes of Gods commaundements.

dpfal. 115
59.

If one should say vnto thee as thou art in thy iourney, goe not that way, for thou canst not escape the handes of theeues & robbers; wouldest thou persist in thy iourney, and not leaue the same, or at least take another way? In the way of voluptuousnes, wherein thou walkest, there be theeues

C

which

The first part.

which murther, & steale thy grace, & spiritual good things (e): if therefore
eMat. 7. 13 thou art wise, and wouldest escape
the danger of eternal death, thou
wilt shun so dangerous a way. And
let no sooner a temptation come into
thy minde, but thinke whether the
way, of pleasure, which thou art en-
tering into leadeth, & leaue the same.
The Apostle saith, *The wages of sinne
is death* (f).
fRom. 6. 13

Isaac & Esau being in the same
wombe strived who should first come
into the world, and in the birth Isaac
his hand held Esau by the heele
(g). The head is the hiest, & the heele
g Gen. 25. is the lowest, and extremest parte of
27. 29 man. This is the difference betwene
the euil & the good; good men take
sinne by the heele, euil men take it
by the head: the wicked embrace all
kinde of honors, and pleasures, not
respecting what is the end of them;
but the good take the world by the
feete, considering the bitter endes
of the same.

The pleasure, & prosperity of
this world do shine like a candle that
is set on fire, whose flame is faire so
long as substance is ministered but
that

Of worldly Vanities.

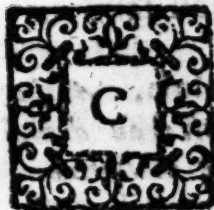
What being consumed, all commeth in the ende to smoke and stinche. So, though now the pompe and vanitie do delight thee much: yet in conclusion it will bring great affliction, and remorse, if in time thou take not heede.

It is written in a Psalme, *As the smoke vanisheth, so shalt thou drive thie away; and as the waxe melteth before the fire, so shall the wicked perish at the presence of God (h).* It thou be wisethou wilt provide for thy selfe against the time to come. Psal. 153. 2

The Kingly prophet sayeth (i), *The* Psal. 78. 30
ment was yet in their mouthes, when
the wrath of God came even vpon them.
The men of this world do scarce begin to tast of vanity, when the iustice of God commeth suddenly vpon them for the punishment of their sinne. 30.

To ende, seeing affliction is such an inseparable companion of worldly thinges, if at the beginning thou wouldest aduisedly perpend what shalbe the end, it would cause thee to refraine from al vanity thereof.

The iudgements and words of
men are vaine.



apls 55.

20

*Cast thy burden vpon
the Lord, and hee shall
nourish thee, saith the
prophet(a).*

Let all thy study be
to please God; nei-
ther be thou puffed vp when men do
praise thee, nor troubled in minde,
when they murmur against thee.

The cause why thou art ill spoken
of, is, for that thou seekest to please
them, to the end they may praise
thee. But wouldest thou onely seeke
to please God, and to get his fauour,
then should not mans words, be they
neuer so bitter, offend thee at all.
Therefore endeavour thou to please
none but God onelie, so shalt thou
liue in quiet, with a merry heart.

Let nothing so afflict thee, as the
wrath of God; let nothing so delight
thee, as a good conscience.

It is a vaine thing to regard the
wicked censures of men, when thou
art

Of worldly Vanities.

art at peace with God.

Many haue beene commended of men, which now are condemned in hell; and many haue beene counted fooles, which enioy the true happines of heauen with Christ. This being so, thou shouldest neither reioyce when thou art commended, nor lament when thou art ill thought of.

If thou art iustly praised for some good within thee, bee not proude thereof; But consider the secret imperfections wherewith thou doest abound, which if men did know, as sure thy selfe they doe not so much, comend thee for that which is good, as they would dispraise thee for thy faults; if thou art praised, for some vertue which thou hast not, labour to attaine the same, that the worlde bee not deceiued in thee; if they haue cause to murmure, labour to reforme thy selfe; if vniustly thou art condemned confesse them to be me, who cannot hurt but profite thee, if thou haue patience.

If God were to consult with men, whether hee should receiue thee into his glorie, or send thee vnto hell, or do some other thing with thee, then

The first part.

it were good policy for thee to procure their commendation, and to be counted for a Saint; but sure, God onely and thy soule, must enter into an account of matters together, it were vaine to procure the praises of men on thy behalfe vnto God. For God wil not require their opinion concerning thee, & say they what they will, God will not referre himselfe vnto their sayinges, but vnto thy owne conscience.

If all the world say thou art a Saint, and deseruest glory, what wil that auaille thee afore God, which will iudge thee according to the constitution of thy conscience? Againe, though all men do condemne thee, and God be thy friende, what can their obloquies hurte For he whom they reprove, is not approued of God; nor what they allowe, is acceptable before him.

The iudgements of men are vaine for they knowe neither what men thinke, nor what they deserue, they see not the inward thoughtes of the minde, and therefore be commonly deceaued; they cannot giue grace, much lesse glory to any man; neither

Of worldly Vanities.

ther is it in their power either to con-
demne, or to saue thee. I say vnto
thee as the truth is: were all the men
in the world thine assured friends,
they all could neither prolong thy
life halfe an houre, nor deliuer thy
soule from the streight iudgement of
God(b).

How much better shall it be at the
point of death, to haue God on thy
side, then to haue spent thy whole life
in the seruice of a king, or other prin-
ces of the world? who though they
loue thee much, yet can they not help
a whit at that extremitie.

Listen therefore vnto me, and af-
fect not thy selfe, if thou doe thy du-
tie, howsoeuer men murmur against
thee; labor not to please the people;
neither seeke their praises in this
world, for it tendeth al vnto vanitie,
and losse of time. But turne thy selfe
vnto GOD, and labor with all thy
strength to serue and please him, tur-
ning away thine cares from

the rumors and vanities

of this vnhappy

world

CA

CHAP.

The first Parte.

CHAP. 8

The reproches of the world
must be contemned.

*As touching me, I passe care
rie little to be iudged of
you, or of mans iudgmet.
He that iudgeth me is
the Lord, Therefore iudge
not before the time, until
the Lord come, who will lighten things
that are hid in darkenes, and make the
counsels of the hearts manifest; & then
shal every man haue praise of God.*

This said the Apostl^e (a) despising
2 x Cor. 4 the iudgements of men inasmuch as
3 God is priuie to the hearts and con-
4 dition of euery man, & he can search
the hearts and reines

As the houre of death it wil appeare
who is the good, or the euil man. Let
this therefore moue thee to giue no
heed to the wicked iudgements of
men, but to please God.

They which runne a race, regard
not what euery one doth say, but
what their iudgement is which must
giue the rewarde. Whose example
may

Of worldly Vanities.

may teach thee not to care for the
 praise, or dispraise of men, but alto-
 gether to bende thy selfe to please
 God the supream iudge(d). If thou
 take paine for his glory, he seeth it
 doubt thou not, and from his hand
 thou shalt receaue a croune of righ-
 teousnes(c). b Rom. 14.
10,
c 2 Tim. 4.
8

Loue the truth, and care not what
 men say, who are moued oftē through
 loue or hatred, yet wot they not
 what is in man(d). d Luke 21.
5

be not moued, neither take it grie-
 uously, though some haue an euil o-
 pinion of thee. Art thou better than
 Christ himselfe? Read the Gospell,
 and there shalt thou finde written,
 that of some he was called a Seducer
 (d) a Samaritane (e) one which had
 a diuel(f) some said, this man is not
 of God, because hee keepeth not the
 Sabbath(g). Others sayd, how can a
 man that is a sinner, doe such mira-
 cles? Insomuch that as Iohn doth
 testifie, there was a diuision among
 them. It then so diuerse opiniōs were
 sparred abroad of our Sauour Christ,
 who knew no sinne(h), but was very
 holinesse and goodnes it selfe, why
 art thou so proud, being indecdful
e Ioh. 8, 48
f Mat. 9, 24.
Mat. 2, 23
g Ioh. 9, 15
h 2 Cor. 5.
21

The first part

of imperfections, that wouldest haue
al men praise thee as thou dost? If the
iudgements of men were so contrarie
about our most innocent Lord and
maister, what reason hast thou to wish
that al men with one mouth would
commend thy deings? If many praise
thee, which art notwithstanding a
weake & fraile vessel, let it not grieue
thee, if some againe speake al of
thee.

There is no man so holy, whose
life wil be commended of al men, nei-
ther is there any worke so righte out
but wicked persons wil murmur ag-
ainst the same.

It were a foule error not to follow
vertue because of the contradictions
of men. Goe thou about the most ho-
ly worke that may be, and thou shalt
be sure some will speake against the
same: now if thou art so light as to
esteeme what men saie, assure thy selfe
nothing thou wilt do that shal please
God.

i Luke. 18 That blinde man which sate in the
way toward Iericho crying vnto the
35, Lord for helpe, wanted no reprehens-
36. &c ders (i): notwithstanding the more
he was rebuked, the more earnestly
he

Of worldly Vanities

he cried:

The mouthes of the wicked by no meanes can be stopped, they will speak(k). Which being so, draw neere kpsal. 124. vnto G O D, abide in the pathes of righteousness, perseuere in a good thing, and regard not the wordes of idle persons, whose manner is sinisterly to interpret the meaninges and doings of their neighbours.

Thy time is lost if curiously thou marke what men do say. Labor therefore, that alwaies thou maiest please God, and doe his wil. for al the rest is but vanity, & vexation of the spirit.

CHAP. IX.

To be praised of men is a vain thing.



Take heed that ye giue not your alms before men, to be seene of them, saith the Lord (a).

Math. 6. 1

And although in another place our Saviour doth likewise say (b) *Let your light so shine before men, that they may see your good work;* yet his meaning is not that we should

The first part.

should therby seeke our praise, but the glory of God, and therefore hee addeth immediatly, *And glorifie your Father which is in heaven.*

He which doth good workes that he may be praised, seeketh the glory of himselfe, and not of God.

God doth not forbid that we should do good workes in the sight of men, but he would haue the intention to be good. He forbiddeth thee to seek thine owne praises, and willet that in the good things, which thou dost, the glory of God should be sought of thee.

If thou measure the treasure of good workes by the tongues of other men, it is no longer in thee either to keep, or to forgoe, the same. Keepe secret the riches of vertue by thy selfe, except thou wouldst that flatterers should bereaue thee of them quite.

Ezechias, that shewed his treasures to the King of Babilons messengers, was greuously punished for the same (c). Publish not abroad the good workes which thou dost, neither seeke the praise of men, least God he punish thee for a vaine, and arrogant man. Seeke not the reward of

2. K. 10.
12. &c.

Of worldly Vanities

of wel doing in this world, least thou
leele the reward of eternal life, Bee
careful that the righteous iudge saie d Mat. 6:1
not hereafter vnto thee, *Thou hast thy
reward* (d) 5. &c.

Couet not to be iustified of men
for vaine is al commendation of man
if thy conscience accuse thee for wic-
ked before God.

Trust vnto it, vellest thou fly the
praises of men, thou shalt both easely
bee deceiued, & also go without the
reward of thy workes.

Be not delighted nor moued with
the commendations that men do giue
thee, nor with the fauour of great men
for they are vaine and deadlie things,
which separate from the true feli-
citie.

Pass not greaile what men say, for
a good man hath more care of workes,
then of wordes. Onely the good
worke is that which is to bee coma-
mended.

He which liueth onely after words
shal in the end find nothing but bare
workes: but a worke done in the
Lord, shall of the Lord receaue a re-
ward.

If thou waigh thy life by the tonges
of

of men, looke neuer to be quiet, and
thine owne man. The righteous man
is not moued with faire wordes, but
seeketh onely to please God,

Returne into thine owne conscience
there shalt thou finde, what manner
of man thou art, euen a weake person,
and a sinner, who shortly must leaue
the world. At the time of which thy
departure, it shal appeare how vaine
the praises of men bee.

Conet not to be in the mouthes of
men, for with fained praises they de-
ceau the man, which is desirous of
vaine glory.

It is but a vaine ioye, which is not
builded vpon a quiet and pure con-
science.

As gold is tried in the fornace, so
is a man tried in the mouth of his
commenders. The gold is tried in the
fornace, and that which is not gold
turneth into smoke, and finders, so
vertue passing through the fornace
of praise, if it be false, it consumeth,
and cometh to nothing, but if it be
true, it increaseth together with the
praise.

If thou seekest the praise of men,
vertue will shunne thee; and if thou
waxest

Of worldly Vanities.

Waxest proud when thou art praised,
thou dost banish vertue.

The Babilonians when they heard
the sound of musick, fel downe, and
worshipped the golden image (c): so ^{e Dan. 3. 7}
the coueters of humane praises, they
fel down & worship the image of sin.

The manna, which the Isralites
reserued for any of the weeke daies
contrary to the commaundement of
GOD, it was ful of wormes and stank f ^{Ex. 16. 20}
(f); but that which they gathered as
Moyse bad, that stanke not, neither
was there any worme therein (g).
The weeke daies signifie, as I take it, g ^{Ex. 16. 24}
the time of this present life. Al the
workes which thou dost in the world
to be praised of men, they are al lost,
and stinke: but that which is laid vp
against the feast of eternal glory, they
shal appeare exceeding good, and re-
ceaeue a reward due vnto them. Keepe
them therefore against the Sabbath
of eternall glory.

God comaunding that the stones
wherof the alter was made, should be
rough and not hewen by the toole of
man(h), did insinuate thereby. that h ^{Ex. 20. 20}
what good thing thou dost, it should
not be done to be scene of men, but

The first parte.

to please God, the stone is not polished on the out side, but onely that it shine in the eyes of men.

Take heed, that thou do nothing, to please man withall. But endue to please God alone, & to serue him in the inward parte of thy soule. Flie vaine praises, vnlesse thou wilt fall into hypocrisie.

CHAP. 10

The glory of this world is a vaine thing.



Give the glory to the Lorde of Israel, saith the Scripture (a).

a Ios. 7, 19,

The glory, that is due to any good work, God himselfe doth challenge, as the auctor and principal cause of that good (b), which thou dost worke.

b Iam. 1, 17

Take heed thou take not that glory to thy selfe, which God wil not giue to another (c).

c Isa. 42, 8,

A soule euil is vaine glory, & much hurt to a spiritual man is brought by selfeloue.

Fly from vaine glorie, as from a Basilske,

Of worldly Vanities.

Basiliske, which if vpon the sudden
it thee beholde, his very sight will be-
reave thee of thy life: but if thou see
him first by knowing that it is too
much vanity to seeke after glory to
thine owne workes, then shalt thou
get the perfect victory.

Let God be praised in his workes
& not man, who is but a vile instru-
ment of his mercy.

*Shall the Axe boast it selfe against
him that beweth therewith? or shall the
saw exalt it selfe against him that mo-
ueth it, saith the Lord(d)?* The praise
of the work is not to be ascribed vnto
th' instrument, but only vnto the master
that worketh with the same. If thou
doest any good, consider how thou art
but th' instrument wherewithal God
he worketh, and alwaies take heede
that thou take not vnto thy selfe the
glory belonging only vnto God.
The apostle hauing mentioned the
 manifold labors which he had endu-
red, cōcludeth(e). Yet not I but the
 grace of God which is in me. Those 24 El-
 ders in the Reuelation (f) *Fel downe
 before him that sate on the throne, and
 worshipped him that liueth for euers
 more, & cast their crownes before the
 throne.*

d Esa. 40: 15

ex. Co 10: 5
10

f Reuel. 4.
10.

42
The first part

- g Psal. 114. throne. The like do thou, lay the
glory of thy good works at the feet
of Christ, saying w the prophet (g)
1. Not unto vs, O Lord, not unto vs, but
h Isay. 16. vnto thy name giue the glory. Thou
12. hast wrought all our workes for vs, O
Lord, sayeth Isay (h).

- When Samson gloried of his victo-
ry which God had giuen him, saying
i Ind. 13. (i). *With the law of an Assie are heapes*
16. *Spoules, with the law of an Asselane*
18. *Isaine a thousand men;* he was to hum-
bled for that pride, that forthwith
he had almost died for very thirst.

- k Daniel. 4. Daniel recordeth that while Neo-
buchadnezzar was saying (k). *Is not*
this great Babel, that I haue built for the
house of the kingdome by the might of
18. *my power, & for the honour of my ma-*
iesty? A voice suddenly came downe
from heauen, saying: *O King Nebu-*
chadnezzar to thee be it known, Thy
11ob. 21. *kingdome is departed from thee.*

That holy man Iob did thinke in
a great sinne, If a man did kisse his
hand (l). which thou dost when thou
gloriest, and boastest thy selfe for the
good which thou hast done.

The hand of Moses, to the fight
was whole & sound, but he no soe-
ner

of worldly Vanities.

her had thrust it into his bosome, but behold it was leprous as the snow (m) Though thy workes are to sight ne- mExod.4.6
 er so sounde, and godly, yet if they be donne for vaine glory sake, thou shalt perceauce, when thou fallest into a due account with thy selfe, that they be polluted with a most filthy leprosie.

What hast thou, which thou hast not receiued (n)? O Israel, one hath destroyed thee, but in me is thine helpe saith n1 Cor.4.7
 the Prophet (o). o Hos.13.9

If thou looke backe vnto the time passed, thou shalt finde that much thou hast done, for which thou maiest iustly be ashamed. If thou behold the time present, thou shalt find thy selfe in a place of banishment enuironed about with manifold dangers. If thou foresee the time to come, there wanteth no matter of feare, if thou consider the heauie indgements of God hanging ouer thine head for thy sinnes.

Thou shouldest rather feare, and tremble in this vale of teares; than be ioyfull, & vaine glorious, for thou knowest neither how acceptable thy works are in Gods sight, nor yet how long

The first parte

long thou shalt continue in doing
wel. *Let him that thinketh he standeth,
take heed lest he fall,* saith the Apo
p i Cor. 10. file (p).

12. If thou do vainly boast of the glory
giuen vnto thee of God, thou shalt
be deprived of the same: So saith the
q psa. 30. 6 writer of the Psalmes (q), *In my prosper
ritie I said, I shall neuer be moued,* & be
cause he gloried in himselfe, he had a
shameful downe fall, as himselfe doth
7. say *Thou didest hide thy face and I was
troubled.*

If thou doest any good at al, it is
by the power of God why then brag
gest thou in those good thinges,
which are not thine? They be the
foolish virgins without oile in their
lamps, which seeke the vaine and
outward glory of this world. If thou
doest glorifie thy selfe, thy glory is not
worth a strawe. If the Angels of so
great honor and excellencie in heaue
do seeke onely the glory of God, how
much more ought vile & mortal man
to humble him by renouncing al vain
glory?

Learne, miserable man, to be low
ly in heart, that thereby thou maiest
get fauour before GOD, which
through

Of worldly Vanities

through pride and vanitie the wicked
Angels haue forgon.

CHAP. XI.

Vaine glorie is to bee
eschewed.

HE that reioyceth let him
reioyce in the Lord, saith
th'apostle. (a)
Reioyce not of thy
works; for all the glo-
ry of the seruant of
Christ, should rest in God alone.

a 1. Cor. 1

31

2. Cor. 10.

17

Despise the vaine glory of this
world, if thou desirest to haue more
grace before the Lord.

The more shouldest thou feare
that thou proue not vaine glorious,
the more zealous thou art of the glo-
ry of God.

Vaine glory ariseth of some good
thing, but it goeth not away with
that good, but mightilie encreaseth.
For, as God of his goodnes fetcheth
good out of euill: so the Diuel thro-
ough his naughtines, draweth euill
out of good. For out of a good work
he draweth vaine glorie, that the wor-
ker

The first Part.

ker may attaine no reward at Gods hande.

When thou thinkest thou doest much, thou doest but a little in respect of other holy men. The thing which seemeth white, compared with snowe, wil straight appeare in a manner blacke. If thou wouldest calle to remembrance, how great things holy men of God haue suffered, and with what austeritie of life they haue humbled their bodies, thou wilt say thy selfe, that little thou hast donne. Acknowledg thine owne imbecilitie, and how weake thou art, & neuer so vainely doe thou vaunt thy selfe.

Let not this vanitie moue thee vnto good workes, neither looke for a reward from men. The wind-mil wil not turne about, nor grinde the corne vnlesse a gale of wind doe driue the same about: so many wil not grinde the corne of good workes, except they be moued there-unto by the winde of vanitie.

Thou leest the price, and praise of wel doing, if onely vanitie moue thee to do wel. And albeit thou do all which the lawe commaunderh, yet what

Of wordly & milkes.

What hast thou whereof to boast?
Then yee haue dauid all these things
which are commaunded you, say we are
profitable seruants, saith Christ (c). Luk. 17. 10

thou shouldest al thy life long serue
O D, yet still thou shouldest thinke
an vnprofitable.

For wouldest thou more exactly
weigh these things with thy selfe,
thou couldest not but see that very
often thou hast offended God, And
then, and not afore hast thou donne
all, when thou art of opinion that
thou hast done nothing.

Destroy not the fruite of thy labours
either consume thy sweate in vaine.
God he knoweth, and that much bette
r than thou, whatsoeuer thou doest,
and what thy workes deserue: hee
will not leaue a cup of cold water,
which of thee to the least of Gods
children vnrewarded (d).

Mat. 25. 4.

Then why praisest thou thy selfe?
art thou ignorant that so doing thou
shalt haue no praise of God? Take
thy selfe but for one altogether vn-
profitable, and so God hee will take
thee for one of his profitable, and
perfect seruantes.

If thou praise thy selfe, thou shalt
bee

be dispraised, though afore thou seemest to be worthe all praise & commendation, If thou thinke thy self vnprofitable, thou shalt forthwith be profitable, though afore thou wert worthy all blame, and reproch.

It is necessary to call thy wits together. To forget thy good deedes it is a good thing. If thou haue thy finnes in obliuion, which thou oughtest to haue in continuall remembrance, why hast thou not the good which thou hast done in obliuion also?

He lieth vp a good treasure, which forgetteth his good deedes. The Saintes in olde time did labor much to call backe their finnes into remembrance, and therefore they were humble. But the Pharisee through pride did cast away himselfe, even when he seemed to be most thankful vnto God(e).

If thou praise thy selfe, both God
 Luke 18 will abhor, and men will hate thee. If
 11 thou wouldest haue thy deedes to
 14 be great, count them but small, else
 can they not be great.

Therefore in all things be thou lowlie before God, and so thou shalt receiue the greater grace at his hands.

They which would bee great
in this world, are become
Vaine men.

BE not highe minded, but a Rom. 11.
20
feare. 20
If thou wouldest bee
great in heauen, be litle
in earth.

Thou hast knowne many which
haue been great and mighty in this
worlde, whose memory now is buried
with their bodies.

How many great Prelates and
men of power haue there been, whose
vanitie is vanished like the smoke, of
whom no man now hath any care at
all? Dead they are, and others occu-
pie their places, which neuer thinke
whether their soules be either in ioy,
or paine.

Why seekest thou rule, and to
be of power? Why desirest thou to be
great in this world? haue not others
been in that state which thou labour-
est for, and hath not the world for-
gotten them? Dost thou not consider

D the

the ende of them? That which came vnto them happen wil vnto thee: for the world will not leaue his old wont. Thinke how they did rise, and againe how they did fall; and that their fall was the greater, the higher they aspired.

Hee, whom those great men condemned in their life, doth either bury them with dust, or tread vpon them lying in the graue.

Remember, how in that state which thou desirest, others haue been, whose names thou knowest not, and the worlde hath so forgot, as if they had neuer been: and touching their bodies they be reduced into dust and ashes.

Respect not so much the time present, as to come; neither esteeme the honor which this world doth offer thee, but marke what wil followe afterward. Fasten thine eie vpon the things which will ensue after this short life, and liue content in that state or condition, whereunto God hath called thee.

Thinke not through the instinct either of Sathan, or of the worlde, how thou wilt serue God in an high calling.

Of worldly Vanities.

ling better than in a low degree. Ho^r
nor blindeth the eyes of men. Greate
men are not their owne men, but are
bound vnto greater matters. If now
thou art more free than they are, and
yet doest not thy duty in a lower place
how wilt thou discharge a greater
Office, hauing nothing so much
libertie? If thou canst not weeld
well a small cariage, howe wilt thou
beare an heauie burden? If a few
cares doe draw thee from praying
vnto God, and other spirituall exerci-
ses, how canst thou serue God when
thou art distracted with manifolde
cares? Hee that cannot carry small
things, will neuer goe through with
a mightie burden. He that is not a
good subiect, wil neuer beea good
Magistrate.

Loue thou God, keepe a pure con-
science, and resigne thy selfe wholly
to the pleasure of the almightie; if it
be ordained of God, that thou shalt
be great, he wil promote thee without
thy carefulnes. For of thy diligence
he hath no need at al.

Be lowly in thine owne eies, and
make no great account of this worlds
preferment. The highest trees, thou

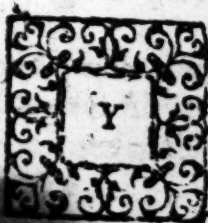
The first Part.

knowest, are most subiect to the winde. The higher state, the greater danger. In the fishers net the great fishes are detained, when the smaller doe escape. The chiefeft Princes of Ierusalē were caried of Nebuchadnezar into Babel (b); when the poor people were not so ill entreated (c). Couet not to be a great man, else ca-
 bk. 25. 13
 ck. 25, 12
 19
 22
 filie thou shalt fall into the snare of Sathā. Desire not to aduance thy selfe, lest thou fall into the confusion of Babel.

Cal into thy minde the end which great men often do come vnto, and chuse to bee of a low degree. Be content with that calling wherein God hath placed thee, so after this life thou shalt inherit the throane of glorie.

CHAP. 13

Vaine men hunte after the preferment of this world.



Ye knowe not what ye aske, said the Lord vnto the two disciples which would bee preferred

Of worldly Vanities

a Math. 20.
22.

ferred aboue their fellowes(a),

Through the ignorance of themselves men desire to commaund, and beare rule ouer other men.

Honor is the reward of vertue. If thou take thy selfe worthy of promotion, and to be endued with vertue if there were nothing else, it is cause sufficient why thou shouldest goe without all preferment. It is enough that thou be counted good, though thou thinke not thy selfe so; and if thou art of opinion that thou deseruest promotion, that selfe same thing shold make thee to suppose how thou deseruest none at al. Of ambition spring herisies. It is a very hard thing to stande in hie place, and to be void of lofty cogitacions. If thou couet prelacie, and supremacie in the world, assure thy selfe thy danger is at hand. Neither would any man, I thinke, seek readily after preferment, did he aduisedly consider the bandes of Prelates.

They which couet prelacie, little note, what it is to be preferd. A prelate ought so farre to excel the common people, as a shepheard doth in excellencie surpass the flocke.

The first part.

In schooles the degree of a Doctor is not bestowed vpon those men which newly giue themselves to learning, but vpon them who a long time diligently haue applied their book. Let not him be promoted, who saith he now doth beginne to leade a vertuous life, but which hath already subdued the wicked affections of his minde. He ought to be a very good man, which is to gouerne others.

hNum. 10. 4 & c. God gaue commaundement that at the first blast of the trumpet, the Princes or heads of the people should goe into the field (b), and after them the whole hoste should follow: At e- uery first sound from God, the guides of the people must be ready, and they are to shew themselves for-most in the seruice of God.

Inferiours be not so bound, as bee they in highest place, for that such perfection is not required of these as of them.

The higher thou art for authoritie, the better thou shouldest be for vertue. Thou owest much, because thou hast receiued much. The greater thou art, if thou sinnest, the greater shall be

Of worldly Vanities.

shall be thy punishment, for by so much is the fall greater, by how much thy state is higher. It will keepe thee from an aspiring minde, if thou consider that both thou art bound to better behauour by thy promotion than other men, and also if thou sin, thy punishment shall be the more greiuous. c Wis. 6, 6.

The eyes of all are fixed vpon thee, therefore if thou doe not thy duetie, thou shalt offend many. An euil prelate, or gouernour is worthy of so much punishment as he hath ministred occasion of sinning to the little ones by his ill example.

In the house of their eldest brother the children of Iob did end their liues (d). So do the subiects perish many times through the ill example of their gouernor, who is their eldest brother as it were. d Iob 1, 18. 19

As the rodde was which Iacob laide in the gutters before the sheep, of that colour were the lambes which their sheep conceued (e). In like sort, such as the examples are which the gouernors doe shewe, such are the liues of subiectes, good or bad. The subiectes worke will haue a spot, if he e Gen. 30. 37. 38 &c.

The first part.

see a spotte in the rulers life. Thy
workes, whether they be good or ill,
are the rods which thou laiest before
the eyes of thy people, the sheepe.
It cannot be but as thou liuest, so wil

f Exod. 13, they.

21, 22, When the pillar, which lead Israel
both by day and night (f) did goe,
the people also did goe; but when it
stoode stil the people moued not. So
a gouernour if he proceed in the way
of godlines, the subiectes also do the
same; but if he cease from doing wel,
the subiects likewise wil do no good.
Procede in godlines therefore thou
which art a ruler, and a guide of other
men, and thy people, doubt thou not,
wil follow thee apace.

Works do moue more then words.
The Physicion drinking a bitter po-
tion, doth more moue a sicke man to
take the same, than if onely he should
say *drinke*. Thou shalt sooner perswad
inferior persons to runne, if you say,
Let vs goe, & dost goe thy selfe before
them, than if you bid them to goe, &
stand stil your selfe. Christ our Lord,
like a good Prelate, *began first to doe*,
E A 2. 1. 1, *and afterward to teach*, as S. Luke
noteth (g).

Trouble

Of worldly Vanities.

Trouble not your selfe, and others with many words, when your works be naught; It is monstrous that the tongu should be larger thā the hand; so is it as offensive to speake more than thou wilt performe.

If thy life bee despised, thinke not that thy doctrine wil bee regarded. Be thou formost in the service of God and thou shalt perceave by good experience, that so thou shalt profit more than by a prolizious tale, and enticing wordes.

Great folly it is, ambitiously to seeke preferment, which who so hath must giue an account to GOD of mens soules. O how wil it afflict thy mind when thou must answere not onely for thine own, but also for the sinnes of them committed to thy charge. Hee is a foole which bindeth himselfe to pay for that which other men haue eaten. At the houre of death it will be grieve sufficient for euerie man to study what answere hee may make for himselfe, though hee be not made to answere for the soules of other men. If then thou shalt bee so busied, that hardly thou shalt vnderstande thy selfe from the sentence

The first part.

of cōdemnation in respect of the sins committed by thy selfe ; then much more hardly shalt thou escape the same , hauing taken vpon thee to answer for the consciences of other men . It must needes therefore bee a vaine thinge after this mannerto bring thy saluation into so great a danger.

It is vanitie to couet supereminence ouer others in this place of banishment . God for his parte will more loue thee , if thou bee a good man ; and good men for their parte will more esteeme thee being a godlie subiect than a proud prelate . I graunt indeede , thou shalt not bee feared being not preferd , but thou shalt be loued, which is the better of the twaine.

Doe away therefore thy inordinate affections, and keepe thine hart from vanitie . Loue humilitie as the seruant of Iesus Christ, and cast from thy mind the desire of honor:

For at the houre of death

it will not helpe a

whit, but rather

hurt thee.

CHAP.

CHAP. 14.

This world is not our native
countrey, but a place of
banishment.



While wee are at home in
the body, wee are absent
from the Lord; againe,
Here wee haue no continu- 2, Cor. 5
ing citty, but we seek 6.
one to come, saith the Apostle (a)

There is no iourney taken without
labour. There is no pleasure to be-
sought for in this world, wherein wee
do but sojorne. Heb. 13, 14

Couet not to build much, or to a-
bide in the world, seeing thou hast a
father in heauen so rich and mightie;
but hold on a right course towards
that land where all manner of felici-
tie doth abound.

S. Peter saith (b), I beseech you as b 1 Pet. 2.
strangers & Pilgrims, abstaine from 11,
fleshy lusts which fight against the soule.
It is the manner of Pilgrims to leade
an hard life. They are alwaies like for-
rainers, their true friends are in an o-
ther countrey.

Procure

The first part.

Procure not that friendship which is hurtfull to thy soule, neither take it greenously though al thinges fall not out according to thy desire ; For thou art but a traueler in this present world, which if thou wouldest beare in minde, much dangers thou couldest not but auoide. Make speed therefore away like a post, neither purpose thou to staie in this miserable world.

He that betaketh himselfe to an Inne, there to tarry onely for halfe an houre, bedecketh not the house for so short a time, for then would hee be counted an egregious foole. Thou art a Pilgrim vpon earth, yester-day thou camest, and to morow thou shalt depart : Care not therefore for these honors, riches, or vanities of this world, but let thy whole minde be touching the lande ep sal. 143, of the liuing (c), where the Sainctes 5 with Christ doe euerlastingly triumph; haue in minde the lande of the heavenly father, but sette not thine heart vpon this place of banishment.

It is a wonder how thou canst promise to thy selfe in this worlde any stabili.

Of worldly Vanities

stability at all, seeing this life is so short, and the houre of death so vncertaine, that thou knowest not whether thou shalt liue till to morrow, or not. Thinke how the troubles of this world are of small continuance, and very shortly thou must goe vnto heauen, where thou shalt rest for euer more (d). d Reuel. 21. 4

Wouldst thou beare in minde that the life, which we do looke for, shall continue, yea is euerlastinge, surely thou wouldst thinke this life though it were to last a thousande yeares, in comparison of that to come scarce halfe an houre in length. Yea alour life compared to that is but a moment.

This moued Th'apostle patientlie to beare the troubles of his pilgrimage, as himselfe writing vnto the Corinthians, doth say on this wise (e) *Our affliction which is but for a moment causeth to vs a farre more excellent, & eternal waight of glory, while we looke not on the things which are seene; but on the things which are not seene, for the things which are seene are temporal, but the things which are not seene, are eternal.* Thus did th'apostle meditate of heauen e 2 Cor. 4. 17

82
The first part

heauē waying with himselfe the short-
nes of this liſe.

If thou be a ſtranger in this world,
maruel not though thou be vnknown
to men; if the labour of this life trou-
ble thee, be not diſquieted in thy ſelfe,
for ſhortly thy iourney ſhall haue an
ende. The fathers in the olde Teſta-
ment confeſſed they were ſtrangers
& pilgrims on the earth, (f) and wan-
dred in wilderneſſes, and mountaines,
and dens, and caues of the earth, and
neuer found reſt.

Neuer be of mind that thou muſt
inhabite this earth. Kain was the firſt
that we read of, which built a city vp-
earth (g), & loſt he not heauen? Nei-
ther was Saint Peter rebuked without
cauſe, who being a ſtranger, would
yet haue an houſe builded vpon mouſ-
Thaber (h) as if he had been to inha-
bite therevpon.

They which trauel like pilgrimes,
uſe not to buie fruite trees and ſuch
like thinges, as are too heauie for
them to beare, but ſuch thinges as
are of light carriag, but yet of greate
price, as precious ſtones, and other
iewels. In like ſort forſake thou the
honors, and riches, of this liſe; and
carrie

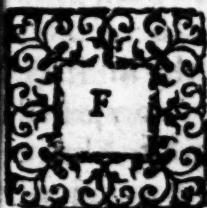
Of worldly Vanities.

carrie about thee the precious iewels
of an vnspotted conscience.

Why then heapest thou promotion
upon promotion so fast, which of neces-
sitie thou must leaue behind thee?
Why wouldest thou be loaden with
riches in the race of this life. Rather
seeke for the inestimable iewels of
good workes, that thou maiest liue in
perpetuall riches, and honor in the
heauens.

CHAP. 15

Beautie is a vaine thing.



*Amour is deceitfull, and
beautie is Vanitie, saith
Salomon(a).*

If no vanitie is to be a preu. 31.
30.
accounted of any
thing at al, and beautie is a vaine
thing, surely beauty is nothing to be
accounted of. Then most vaine are
they which haue in great price the
vaine beautie of the body.

Let not thy beautie puffe thee vp,
neither cast an eye vnto the shadowe
of thy countenance, least thou fall
into destruction, and loose thy life

as

The first part,

as Narcissus did, who beholding his beuty lost his life. Absolons goodly lockes of haire were the haltars to hang himselfe withall (b).

b2. Sam. 18.

9.

Leuty is giuen vnto mā to th'ende he should lift vp his mind vnto God the giuer of the same. When thou findest a litle vaine of water, thou followest the same till thou come vnto the spring from whence it flowed first: Euen so when thou meetest with a beutifull body, leaue not vntil thou come vnto the author of the same, which is God himselfe the fountaine of al leuty.

Little children, thou knowest, doe wonder at the gay letters, & pictures which are in bookes, but the substance which is the learning comprised therein, they regard no whit. Shewe thy self not a childe, but a man of wisdom, gaze not so curiously vpon the external beuty of any creature but marke diligently what is written therein, to the end thou maist loue the author, and creator of such fairenesse.

Creatures be spectacles as it were which serue vs to beholde, not our selues, but other things withall. Thou

Of worldly Vanities

must vse the creatures of God not for
to behold them, nor thy selfe in thē,
but God, who for all things is highly
to be praised.

If thou louest thy selfe, because
thou art faire, I demaund, commeth
that beuty of thine from the body,
or from the soule? Not from the bo-
dy. For take the soule from the bo-
dy, & the beuty foorth-with is turne
ed into foule deformity. It is the
soule which giueth beuty to the bo-
dy.

Is thy body beutifull in thine eyes?
Then loue the soule the more, which
is the cause of that beuty. If the pre-
sence of the soule be the cause of such
beuty, how beutifull then is the soule
her selfe?

In the soule consisteth the true
beuty, in comparison whereof all o-
ther beuty is but a shadowe, which
passeth away in the twinckling of
an eye.

Abide not in the contemplation
of the outward barke, but consider
the roote, euen God I meāc, the author
of all beuty.

Trust not in thy beuty which
quickly vanisheth away, which sick-
nes

The first Parte.

nes commeth.

Thy daies run-away like a post,
youth passeth, and thou withal vnto
age, and so vnto death: And then, I
beseech you, what shall become of al
that corporall beuty?

Fire doth not so inflame, as beutie
doth. For no man is burned of the
fire but hee which toucheth it, but
beuty burneth a far of.

Consider a while with thy selfe,
what filthines lieth hidde vnder that
painted figure of beuty.

Fall not suddenly at the first viewe
of a beutifull body, but consider ad-
uisedly the vanity of the same: so with
a pure and good soule cleane from
all such vanity shalt thou serue thy
God.

Above all thinges apply thy selfe
to the adorning of thy soule with that
inward beauty, which is of continu-
ance, for that outwarde is vaine, cor-
ruptible, momentany, and trans-
itory, whose ende, and that
vpon the sudden, is meere
misery and wret-
chednesse.

Gaie, & costly apparel is but
a vaine thing,



*Be not proud of clothing,
and raiment*, saith a
wise man (a).

aEccle. 11;
4.

Had not the super-
fluitie of apparel been
an euil thing, neither

would Christ haue commended Iohn
baptist, as he did, for his base attire

bLuk. 7. 25

(b), nor S. Luke dispraised the rich
glutton for his pompous garmentes

cLuk. 19. 16

(c). Besides the Lord saith, how *They*
which weare soft clothing are in Kings

houses (d), he meaneth of temporall
Kinges, not of the King of heauen.

dMat. 22. 8.

Al which doth shewe that to take a
pride in gorgeous attire, is a vaine

thing in the sight of God. When
thou doest attire thy selfe so pompe-

ouslie, if thou doest it not to an ill
end, yet at the least thou loosest time

which is to bee had in great estima-
tion.

Commonly they who are so ar-
raied, they couet to be seen, and pro-
ceede

The first parte.

ceed smally in godlinesse, but were colde in true deuotion. And when they haue bestowed greatest cost, and taken the most paines to prance themselues out, yet are they not cōparable to the lillies in the field, as neither Solomō was in al his glory (c).

e Math. 6, 28. 29. Having food and rayment let vs therewith be content, saith Th'apostle (f).

f 1. Tims. 8 Simple, & common apparel agreeing to each mans calling, may suffice the seruant of God. As for al curi- fity, abandon it; because it is a token that thou hast smal regard of matters spiritual, when thou art so occupied about thinges corporall.

While Solomon gaue his minde earnestly to the setting out of himselfe and his court, he so forgot both himselfe, and God too, that he fell at the end to flat idolatry (g).

Man looketh vpon the outward apperance, but the Lord beholdeth the heart.
h 1. Sam. 16 (h). If therfore thou spend such time vpon outward thinges, thou giuest the world to know how thy desire is to pleale men, and so doing, thou art
i Gal. 1. 10 not the seruant of Christ, according to the doctrine of S. Paule (i).

Wert thou truly mortified, as thou

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thou shouldest bee, all these superfluous cares, which not onely hinder, but also quite cut-off the adorning of the inner man would be abandoned.

The Apostle saith, that the holy mē before the comming of Christ, *They wandered vp and dwne in sheeps Skins, and in goats Skins* (k). For considering that naked they came out of their mothers womb, and naked they should out of the world againe (l), they were content to liue attired euen like pilgrimes vpon this earth.

k Heb. 11.
37

l Iob. 1. 21,

Before man fel through fiene, he needed none apparell. For as the Sunne is clothed with light: so was man adorned with grace; and the lily is not so white, as hee was bright for innocency. But hauing no sooner lost that innocency, hee blushed to be seen naked (m): therefore vnto our first parents did the Lord himselfe make coates of Skines, and clothed them (n).

m Gen. 3. 7

He that boasteth of his apparel is like vnto that man which braggeth of the clouts that couered his filthy soares; which glory turneth vnto his greater shame. For a toole is hee that glorieth of his soares & sicknes.

n Gen. 3. 21

The first Part.

It seemeth Iob was simply attired
 whne he said (o), *I haue sowed a sack*
 o Iob. 16. 15 *cloth vpon my skine.* Course was the ap-
 parel of holy King Dauid whē he said
 (p), *I was clathed with a sacke.* God
 p Psal. 35. 13 he threatneth to thē which take a prid
 in their apparel, by the Prophet Esay
 (q), *The worme is spread vnder thee,*
 q Isa. 14. 11 *and the wormes couer thee,* declaring
 that by these vanities God is much
 offended.

Let euery man carefully take heede
 that he deuise no newe and strange
 attire, and feare we the heauy iudg-
 ment of God, denounced by the pro-
 phet Zephaniah (r), *I will Visite the*
 r Zeph. 1. 8 *Princes, and the kinges children, and all*
such as are clothed with strange apparel.
 For in such there wāterh neither light-
 nesse of minde, nor vaine glory.

Ecclesiasticus doeth say (s), *A mans*
 garment and his excessiue laughter, is
 s Eccl. 19. 28 *going, declare what person hee is.* The
 delicacy of apparel declares the leuity,
 and infirmity of the minde. Therefore
 cast them from thee, if thou couet
 to be taken for a sober, and honest
 Christian.

Thou takest that from the poore
 which thou bestowest immoderate-
 ly

Of worldly Vanities.

ly vppon thy selfe. Weare not that apparell which becometh not thy calling, but cloth thee so as thou maist seeme to haue an honest mind, voide of all vanity.

Thinke how thy Sauour Christ hung naked on the Crosse for thy sake, and spare vaine expenses, so shalt thou be free from many friuolous and idle cogitations.

CH AP. 17.

It is a vaine thing to boast of
the worthinesse of our
ancestors.



*Shall say to corruption,
Thou art my father, and
so the worme, Thou art
my mother and my sister,
saith Iob (a).*

a Iob. 17. 14

Wouldest thou see the originall of thy stocke? Doe but open the graue, and there beholde it.

It is an argument of great vanity, that the son of Adam, a vile worme, dare boast himselfe so much, because of the noblenesse of his stocke, or kinred.

A wise

The first part.

A wise man he was that said, what profite these great titles? why are those armes, and ancient ensignes?

Though euery corner of thine house were filled with monuments of thy ancestors, yet vertue alone is the true nobility.

It were better for thee to bee the sonne of poore Thirsites, hauing the browes of Achilles, than to bee the sonne of noble Achilles, being thy selfe contemptible I hirsits.

Be thou of good behaviour, and thou shalt bring nobility to thy posterity, albeit thy predecessors were but obscure. But be thou of an ill conversation, and thou shalt obscure the glory of thy blood. It is better to bee the founder, than the ouerthrower, and of more fame it is to be the first than the last of a noble house.

An argument of vertue is it to begin, but to destroy an house of renowne, it is a token of a leude behaviour. For euill manners ouerthroweth a house, were it neuer so high in the estimation of man,

If thou hast none eyes of thine owne to see withal, be not so mad as to borrow the eyes of other men. To
speake

Of worldly Vanities.

speake plainly what I meane hereby,
nothing wil the nobility of other men
helpe thee . if thou art thy selfe of a
base mind.

It is better to be noble indeed, than
to be the child of noble parents. And
better is it a great deale to be thy selfe
vertuous, then to beg thy vertue of
other folkes.

If thou hast any true nobilitie of
thine owne , thou wilt neuer seeke
for credite else where , nor sette thy
selfe out with the feather of an o-
ther bird. Surely thou art very poore,
if thou desirest to be enriched by the
noble actes of thy renowned ances-
tors.

Art thou descended of a noble
house? Surely the more thou art bound
to be noble thy selfe , that the world
may say, thou art of the offspring of
such noble persons.

From one and the same roote pro-
ceed both the thornes, and the rose;
and of one mother both a noble child
may be borne and an abiect. There-
fore seeing others may be roses, take
heed thou proue not a thorne . Kain
Cham, and Esau had both noble pa-
rentes, and noble brethren, yet they

and their progenie were base minded
and blemished the nobilitie of their
ancestors.

Thou art not truely noble, vnles thou
doe those thinges which beseme a
noble person. It is for a noble man
to forgiue iniuries, but a base minded
man wil seeke reuengement. A noble
heart will endure afflictions with a
couragious stomack, and occupy the
minde with heauenly cogitations; but
a vile person thinketh con-
tinually of the transitorie thinges of this
world. The true noble man is furni-
shed with Christian vertues, but the
vile person is of leude conditi-
ons.

It is not the glory of a stocke, but the
nobilitie of vertues that maketh a
man acceptable in the sight of
God.

Vertue is the true nobilitie, the
which as no man can giue, so none
can take it from vs.

Why doest thou arrogate any
thing to thy selfe by that, which other
men haue atchiued? Why boastest
thou of that, which thy parentes haue
left thee?

Nobilitie of bloode commeth by
gene-

Of worldly Vanities.

generation: but nobilitie of the mind
is thine owne by the grace of God.

From a roote that is bitter may
come fruite that is sweete; and of a
base house maie come a noble man.

Manie that come of noble parents
take boldnes thereby vnto them of
sinning most licentiously. The
things which binde them vnto the
better behauiour, they take for the
committing of greater wickednesse.
But truly to saie, the noble by birth
are bound as it were by oath, to con-
tinue and vphold the vertues of their
founders. And they which are not,
neither study to be such, whatsoeuer
they deeme of themselves, they are
taken for monsters among men bee-
cause they resemble not their vertu-
ous parentes.

Neuer be ast of thy parentes nobi-
litie, vnlesse thou wouldest of wise
men be reputed for a foole.

God, to shewe that hee passed but
litle for the antiquitie of a stocke, he
elected Saul for king, being of the
meanest tribe of all the Israelites (b).

Christ also chose for his Apostles,
not persons of nobilitie, but for the
most part men of smal account (c). A-

b 1 Sam. 9

Mat. 4

gaine, to what doth he compare himselfe, but to a silly shepherd(d) 13
 d Iohn 10. Remember how thou art but ashes
 and dust, euen as thy parents be. The
 wormes will not thee spare, as they
 haue not spared thy parents. be
ha
did
ha

The nobilitie receiued from thy
 parentes, is mortallitie and corrupti-
 on. These be the armes to being gra-
 uen vpon thy shield, not to hang be-
 hind the doores of thine house, but
 before the sight of thine eyes, se
er
on
2
C
I

Let these and the like thinges bee
 daily in thy mind, the better to expell
 both vaine and idle cogitations.

CHAP. 18:

The riches of this world, are
 but vaine thinges.

ap sal. 6 2.0



For riches encrease, set not
 your hearts thereon, saith
 the Psalmist (2).

In great detestation
 shoulde the seruant of
 God haue those thinges which may
 cause a separation betweene God and
 him.

The riches of this world are vaine,
 because

Of worldly Enities .

because their end is vaine.

The great rich men of this world, haue slept their sleepe, and when they did awake they found nothing in their handes:

That must needs be vaine which separateth man from so excellent an ende, as God himselfe is.

Blessed is the rich which is found without blemish, and hath not gone after b Eccl. 3. 8
gold nor hoped in money & treasures

(b) Name vs that rich man, & we will praise him. A rich man is commonly taken to be either an vniust man himselfe, or the heire of an vniust man

The falcon when hee is full doeth not know his master. The Prodigall sonne seeing himselfe rich, forsooke his fathers house (b): but being pinched with pouertie, he made returne againe vnto his father. His abundance of wealth did turne his heart from God but nipping pouertie brought him home againe.

c Luk. 15. 13
17 & c.

If thou haue a desire earnestly to serue God, then ridde thy selfe of all vnneccessarie businesse, at the least from the loue of this world. Why art thou troubled about many thinges? One thing is necessarie, saith Iesus

The first part.

d Luke 10. Christ (d); if thou seekest this one
41. 42, thing, thou shalt deliuer thy selfe fro
al vnnecessary cogitations of worldly
things.

When our first parentes liued in
the estate of innocency al occupied
about the spiritual meditatio of God,
they had so litle mind of their bodier,
that they knewe not themselues to be
naked at al: but no sooner had they
committed sinne, & giue their minds
e Gen. 3. 6. 7 vnto earthly things, but straight-
way they perceiued themselues to be
naked(e).

S. Paul the Apostle was taken vp
f 2 Cor. 12. 1 into the third heauen, but *whether in
the body, he could not tell, or out of the
body, he could not tell(f)*. Men whose
mindes are taken vp with celestiaall
cogitations, they giue no regards
to these bodily things. This igno-
rance is commendable, yea it is souer-
aigne wisdom.

The Disciples of Christ being ad-
dicted to the Doctrine of their ma-
ster, had no great minde of exterior
things, insomuch that they sate
downe at the table sometime with-
g Mat. 23. 2 out washing their handes(g): but the
Pharisees did cleane otherwise. This
teacheth

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teacheth vs how the cogitations of Gods seruantes doe greatlie differ from the cogitations of worldly men, who while they busie themselves about thinges of final moment, neglect greater matters; and while ouer earnestly they giue themselves to thinges belonging to the body, they haue scarce any time to thinke of matters pertaining to the soule.

Wordly thoughts and cares bee the children of riches, and the occupations & busines which they bring with them doe suffocate and choake vp all good motions of the spirit.

Despise the vanitie of these incorruptible goodsr, so the more freelic shalt thou serue God. For it is vnpossible for thee to fly vp vnto heauen, vnlesse thou breake the bondes of this world wherewith thou art detained.

Let not the pleasure of this world separate thine heart from the loue of Christ. Poyson commonly is giuen in some sauerie and well relished meate; but hee that receiveth the same, liueth not long after. Riches are sweete to such as loue them, but such as embrace them they pusse vp

The first part.

with pride, and so bring them vnto euerlasting destruction.

h Eccle. 5. 9. The preacher saith(h), *He that loneth riches shalbe without the fructe thereof. And they that will be rich fall into temptation and snares, and into many foolish & noysom lusts, which drown men in perdition & destructiō,* saith the

1 Tim. 6. 9. Apostle(i).

All creatures be such vnto man, as man is vnto himselfe. A good man cannot be the worser for these outward things, nor an euil man the better.

What good doeth an heape of riches to this corruptible flesh; they cannot deliuer the soule from death. O happy is that soule which is not subiect vnto riches.

The men of riches haue slept their sleepe, saith the prophet: men of riches, that, is the seruants of riches, not the masters.

That gaine which is gotten with the losse of a good name, may well be counted a great losse, and no gaine at all.

When the seruantes haue a care of the maisters good estate, then may the masters giue themselves to ease.

But

Of worldly Vanities:

But so it is not with riches, for they are so farre from ynburdening their masters of care, that they presse them sore with worldly cogitations.

A very vaine man art thou, if thou place thine happines in these corruptible goods,

Despise therefore from thine heart al these earthly riches, so shall thy minde be filled with most heauenlie treasure.

CHAP. 19.

Al earthly riches
but vaine.

Have counted al thinges
but losse, and doe iudge
them but dung, saide
the Apostle (a), when he
spake of these worl-
ly thinges.

a Phil. j. 3,

He could finde nothing more fit then the very dung, whereunto hee might compare the riches of the earth.

And surely though otherwise they were of great account, yet in respect of heauenly treasure, they

The first part.

are of little, or no price at all.

For what is gold? the verie drosse of the earth. What siluer, and precious stones? the dregs of the ground gathered together on a heape. What be your fine sattins, damaskes, and al kinde of silkes? the dung of vile wormes. What is your best cloth? the wool of sheep. What be your costly furies? the skinnies of dead beastes. Your painted palaces, your loftie toures, your sumptuous buildings, your large & populous townes, what are they? Euen verie earth. What is honor? Nothing. To conclud, what soeuer is in the world; it is but dust.

Doest thou loue the good thinges of the earth (if they may be called good)? Surely thou louest nothing but earth; Consider the vanitie of those thinges which the world offereth vnto thee, & beware thou set not thine heart vpon them.

A wonderfull thing it is, that thou, so excellent a creature, made to serue & to haue the ioy euen of GOD himselfe, canst so debase thy selfe as to cast thy minde vpon so vile thinges.

If thou wouldest bee accounted noble

Of worldly vanities.

noble, loue noble thinges, I meane thinges spiritual according to that nobilitie which God hath imprinted in thy noble heart.

Euen as loue doth change the louer into the thinge loued, insomuch that hee is not his owne, but the thinges which is loued: So in louing these vile thinges of the earth, thou giuest that which is better, for that which is worse, that is, thou giuest thine heart which is all pretious euen for very dounge, which is most filthy. These thinges are farre vnseemly for a man of reason, whereby thou shewest that not onely thou art forgetfull of thine estate, but also renouncest al thy chiefest priuileges. God therefore would haue thee to loue him, not because his heavenly Maiestie doth neede thy loue, but for thine owne aduantage and preferment. For while thou transformest thy selfe into his likenesse as it were through loue, thou gettest great commoditie. For thou giuest that which good is for that which for excellencie is so surpassing that it cannot sufficiently be either praised, or

God,

The first part.

God in depriving his especiall friend
Iob of a¹ his earthly substance, at the
instance of Sathan (b), would haue
b Iob. 1, 2 thee to learne how little he esteemeth
the goods of this world. Open thine
eyes, & consider how shamefully thou
debasest thy selfe, man, while inordi-
nately thou courest after earthly
riches; and againe, how worthily
thou lookest vp, when thou despisest
them.

Reclaime therefore thy mind from
all these vanities, and giue it wholly
to the service of Christ:

CHAP. 20

To be proud of riches, it is a
vaine thing.



Compare not pretious
stones vnto wisdom; for
all gold is but a little gra-
ue: in respect of her, and
silver shall be counted but
rubbish before her saith the wise man (a).
To be worldly rich, is to bee verie
poore.

Cast not thy minde vpon the va-
nitie of creatures, but lift it vp vnto
heaven

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heaven where God is. Humble not
thine heart before these earthly
things:

God hath made thee to loue heauen-
ly, and to contemne the thinges of
the world. And because hee seeketh
thy good, hee hath laid al necessarie
thinges, which hee knoweth thou
shalt neede, vppon the face of the
ground, as bread, wine, flesh, and
such like, that readily thou maicst find
them; but as for things lesse necessary,
as gold and siluer, hee hath buried
them deepe in the earth, that as they
are out of sight, so they should bee
out of mind.

Couet not greedily for vaine things,
David saith (b), *O ye sonnes of men, how
long wil ye turn my glorie into shame, lo* b Psal. 43
uing Vanitie, and seeking lies? Seeing
God hath endued thee with reason,
why abusest thou it in placing thine
happinesse in earthly goodes, when
thou art created to be the heire of
heauen.

All that thou louest is vanitie,
saith the Psalmist; and whatsoever
the worlde promiseth thee, is but
lies.

This gold is but earth; and this
silke,

The first part.

filke, whereof thou vauntest, it cometh from the vilest wormes. These pretious stones, wherewith thou glitterest; and those borders of imbrodered worke, which thou settest out to th' vttermost, what are they all but vanity?

Glory not therefore in thine apparell, nor in thine hangings; nor in thy glorious cortins, & such like, for these be not the riches, these make not a man rich, these make not him that is foolish, wise; that is proude lowely; that is cholerike, patient; that is incontinent, chaste, that is vnciuill, courteous: they make neither the angry man, milde; nor the enuious, charitable and louing: but the contrary they doe. Then if nothing they further vnto vertue but hinder much, why so impatiently dost thou couet them?

Art thou so blinde that thou seest not, how embracing riches, thou nourishest a serpent, or scorpion in thy bosome? For as the scorpion will kill them with poyson which cherishe ed them with their heate: so these riches, which with the heate of inordinate desire, thou dost nourish
and

Of worldly Vanities

and augment, they will eate thy bowels, gnaw thy conscience, choke the good spirit, hinder thee from saluation, and bring thee to destruction, both of body and soule. This is that thou louest; O thou blind man, this is that thou seekest; this is that lastly that destroyeth.

Call thy wits together a little, and behold the falsehood of these riches, so shalt thou lift vp thy mind not onely vnto the liking but also vnto the lo-ving of thinges far much greater, and euery way more true.

CHAP. 21.

To loue riches and earthly
thinges, it is meere
Vanie.



One not the world, nor the
thinges in the world, saith

S. Iohn (a)

1 Ioh. 2. 15

By the light of nature
wee are taught not to
loue these natural thinges in regarde
of themselves. For loue is a
thing so pretious, that it should bee
bestowed onely vppon him who can
with

The first part.

with like affection of loue answer
the good wil. But seeing no creature
natural can wish like measure recom-
penc thy loue, therefore thou ough-
test not to applie thine heart to the
thinges of this world.

Doubtlesse, couldest thou perceiue
thus much, in desiring to enioy the
thinges which be ordained onely for
thy vse, thou doest peruert the order
of God, God alone thou must enioy
by louing him, as the soueraigne
good thing, from the bottome of thy
heart (b): but vse thou must the thinges
of the world as seruants, referring the
loue of them vnto God, and to the
setting out of his glory. God created
man after his owne likenes (c), to the
end that as other liuing creatures do,
he should loue his like, Seeing ther-
fore thou hast no likenes with earth-
ly thinges, thou art bound of equity
to loue not these earthly thinges, but
God after whose similitude thou art
made.

b Math. 2

37,

c Gen. 1. 27

All the while that Iacob had chil-
dren by Leah, and her handmaide, he
neuer thought of returning into his
countrie; but so soone as Rachel had
borne him a sonne, he had a longing
forth-

Of worldly Vanities

forthwith to returne home againe (d) : dGc. 31. 25.
 So the men of this world while they
 are occupied about earthly thinges,
 they are forgetfull of the Celestial
 countrey; but when they once bring
 out the fruite of Godlines, then begin
 they to loath their former state and
 greatly to desire the happinesse of
 heaven.

When the king of the Egyptians
 was dead, the children of Israel sighed
 for their bondage, and cried, & God
 heard their mone (e) ; but afore his e Ex. 2. 23.
 death though they cried bitterly, yet
 24.
 were they not heard. Both good and
 badde al crievnto God, but none be
 heard save they which have killed the
 kinge of Egypt, that is the loue of this
 world, which worldlinges have not.
 Let the loue therefore of the worlde
 once be dead, and God wil heare thy
 praier out of hand.

It is the lawe of vnfaigned loue,
 that you doe shewe your selfe to bee
 such, as that is which you loue. Our
 soule is like vnto waxe which taketh
 the forme of that which is imprinted
 thereupon. As that is which you loue,
 such is thy soule, earthly or hea-
 venly.

The first Part.

If thou putttest a glasse toward heauen, thou shalt see the figure of heauen there-vpon; if thou turne it to the earth warde, there shalt thou behold the figure of earth. So thy soule is like vnto that whereunto thou appliest the same, insomuch that whatsoeuer goodnes or badnes is in thee, thou maiest ascribe the same to that thing which thou so lovest.

Nebuchadnezzer louing the world became a beast and did eate grasse like an oxe (f), but lifting vp his eyes vnto heauen by true repentance, hee came againe vnto his former shape.

(Dan. 4. 29)

31.

2 Gen. 1. 31

When God had made the Sunne, the Moone, and all other creatures, hee saide of them all that they were very good (g), & for such did approue them; but man being created, he was neither said to be good nor ill, nor thereby preferring other creatures aboue man, for whose sake they were all created. Why then said God of all other creatures how they were good, and said not so of man, who was better then they? The reason is because God he looked that man according to his freewil should worke,
and

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and as he made his choise, so should his titles be, good or euil. When hee loued the good he was good ; but when he loued the euill, he was ill. For man onely of all creatures had free libertie to chuse either good or ill.

The holy Apostle, speakinge of hRom. 8. 12 certaine wicked men saide (h), *They turned the glory of th' incorruptible God to the similitude of the image of a corruptible man, and of birdes, & foure footed beastes and of creeping thinges.* As they made God, such were they themselues; & the images they made of God were not so vnlike him, as they resembled their images which they made (i). ip sal. 117. 8
psal. 136. 18 The proper seate of the soule is in heauen, where they onely do inhabite which be perfect men, as the apostle doth say (k), *Our conuersation is in heauen.* kPhi. 3. 20.

Loue not riches, and thou shalt be rich. It is great riches, not to couet riches.

Who possesseth much? Euen hee that desireth little.

God gaue in commaundement that no man to his proper vse should take any parte of the rich spoiles of Iericho

1 Ios. 6. 8. Iericho(k), which in respect of the mutabilitie thereof representeth the worlde; the treasures whereof should not bee desired of Christians, least they com vnto that destruction which Adam did.

2 Ios. 7. 15.

CHAP. 13

The riches of this worlde are
to be contemned.

3 Luk. 14. 33



Whosoever renounceth not all that he hath, he cannot be my Disciple, saith our Saviour Christ(a).

Despise from thy hart these transitory things.

They which followed Christ forsooke so much riches, as they could desire which followed him not. And so infinite is our will in coueting, that he shall neuer be satisfied which followeth the same; and he which renounceth it, renounceth al thinges. Insomuch that poore S. Peter left as much indeede, as ambitious Alexander could in heart desire.

These thinges if thou contemne, thou shalt find thy selfe; but if thou

dos

Of worldly Vanities

doe them loue, thou dost for: doe thy selfe.

Happy is that soule which earnestly despiseth these transitory thinges, which the couetous minde so greedily desireth. For by contemning thinges corruptible, the riches which are eternal be attained.

Golde and siluer are to load a beast, not a man. Yet no beast is so voide of vnderstanding that will ngoly will take more than it can beare. Onely the couetous man, as more voide of reason than a beast will offer himselfe to beare it, lay on him what, or how long soeuer yee will. But, if thou be wise, thou wilt vburden thy selfe, by renoucing the vaine riches of this world, so assure thy selfe thou shalt goe the lighter.

A fond man thou art, that may haue poore men inough to beare some of thy carriage, and yet wilt go for all that with an heavy load.

He goeth best that is vburdened and doth wrastle best which is naked. If thou strue with Sathan naked, thou shalt easily ouercome him; but if thou be clad with vaine attire, he wil quickly subdue thee. Christ vpon

The first Parte.

pon the Crosse. b did wrestle naked,
whom if thou wouldest followe, then
must thou take from thine heart the
loue of temporal goods. Ioseph being
tempted in Egypt he left his garment
b Gen 39 12 in the hands of his enemye, & fled (b).
13. yet hee lost not, but gained infinitely
afterward both before God & man.
Hee that contemneth riches for the
loue of Christ, shall receiue an hun-
dredth folde, saith the Lord (c).

There is nothing great in the world
Mar. 10. 25 saue onely the minde of him which
30. contemneth great things.

Who is poore? Euen hee that seemeth
rich in his owne conceipt. Hee
which hath the most goodes, hath the
least liberty, and he which is occu-
pied most about worldly thinges,
hath the least time of all men to thinke
on heauenly matters.

Crates, that Philosopher of Thebes,
is greatly spoken of for his contem-
ning of humane riches, because
they hindred much his Philosophie
call studie, and canst thou with crea-
dite, giuen to the seruice of GOD,
haue riches in great estimation?
Thou canst not rid thy iourney well
no not in earth, being heavy laden,
and

Of wordly Vanities.

and yet thinkest thou with ease to come vnto heauen, hauing so greate a burden? Whatsoeuer worldly office thou wouldest well discharge, thou wilt first rid thy selfe of all burdens and vnnecessarie cares: and yet going about the weighty affaires of thy saluation, hast thou no minde at al to vnload thy selfe of them?

What shal it profit a man, though he should winne the whole world, if he loose his owne soule (d)?

Mat. 16.

Every creeping thing that creepeth vpon the earth shall be an abomination; saith the Lord (e). Such an abomination is that man which being created for heauen studieth for the thinges of this earth.

26.

eLeui. 11. 41

Hast thou not read whom of al his hoste Gedion did dismisse? Euen them to wit which bowed down their knees for to drinke, them did Gedion dismisse (f). Such will God also set apart from the company of his spiritual souldiers which kneel vpo their knees to drinke the running water of these earthly riches.

fIud. 7. 5.

When thou hast gott what goods thou canst, yet in the ende thou shalt finde the wordes of Iob to bee true,

Naked

The first part.

glob. 1, 21, *naked came I out of my mothers wombe
& naked shal I returne thither againe.*

The wheele though it turne al the
day long about, and stay not, yet at
night it is to be found where it was
in the morning, it changeth not his
place: So, howsoever thou runnest
about the world for wealth, yet at thy
death thou shalt be found as poore, as
thou wert at the comming into this
worlde. Naked thou wast receiued out
of thy mothers wombe, and naked
shalt thou be deliuered vnto the grave.
So in that state which thou begannest
in the verie same thou must ende thy
daies. Euen as thou camest, so shalt
depart.

Labour what thou canst to become
a great rich man, thy carke and care
will be to no purpose.

It is a vaine thing thou seeest in this
short life to heape riches vpon riches:
despise them therefore, and so with
Christ thou shalt triumph worldes
without end.

CHAP. 23.

**The ioy of this world is
but a vaine thing**

Woe

Of worldly Vanities.



Woe be to you that now
laugh, for ye shall waile
and weepe, saith the
Lord(a)

aLuk.6.25.

Woe be to you that
haue your comfort in this world, for
in the life to come yee shall bee tor-
mented.

Woe to thē which liue in delighte,
for they shall suffer paine, and tribu-
lations.

But blessed is he that in this world
being mortified for Christ, doeth all-
waies beare in mind the grieuous pain
of his holy passion.

Blessed is he which feedeth him-
selfe with the breade of teares in this
vale of mourning. Much ought man
surely to weepe, while he thinketh
vpon heauenly Zion, his quiet and
true countrey, while he seeth himselfe
banished amidst the confused and
bitter streames of this Babylonish
worlde.

Blessed are ye that weepe now, for ye
shall laugh, saith the Lord(b); God
shal wipe away all teares from their
eies(c) Blessed are those teares which
the godly hande of thy creator shall
wipe away.

cRe.7.17
bLuk9.32

The first part.

As the ground which is vnwatered bringeth forth brambles, and engendereth thornes, and serpents: so thy soule doubtlesse it wil bring out vanitie and vncleannesse, except thou besprinkle it with the water of vnfeined repentance. As necessarie is that for the soule, as raine for the ground.

Al flesh had corrupted his way vpon the earth (d), for remedy wherof God sent the water of that famous floode to cleanse it againe. Wouldst thou let the floode of the teares of true repentance ouerflowe thy soule, the heate of intemperate concupiscence would bee, if not quenched, yet not so inflamed in thy minde. Happy is that floode which doth mortifie the body, and extinguish worldly desires, and cause the barren soule to be fructfull in good workes.

Vaine are those men which hunt after the delightes and pleasures of this life; I say much vaine are they which desire the comfort of this transitory worlde.

At the point of death thou wilt finde that farre better it will be to thy soule

Of worldly Vanities.

fonle that thou hast bewailed all thy defects, and sinnes, then if thou hadst consumed thy miserable life in deceauable vanities.

If thou wilt haue thy feasting here thou must looke to haue thy fasting dayes there. If thou passe thy time in mirth here, looke thou to mourne continually in hel after death.

Iob saith(e), *My sighing commeth e Iob. 3 : 4.*
befor I eate. Beiere a feast there shold be a fast. For the Saints did first fast, & afterward feast. Among the men of this world it is otherwise, for they first eate sweetly, but after the shot being made they pay full dearely for their sweet fare. Death is at hand to take a reckoning, which surely we wust either pay euen to the vttermost farthing, or lie by it in a loathsom prison without a pardon.

Deare thou wilt say, is that mirth which hath brought thee vnto an aie during paine; bitter be those ioyes which bring euer-lasting tormentes. And though thou recreate thy selfe securely al the day, yet assure thy selfe there is one which sett th all thy wordes and deedes vp on the score: Thou doest sport thy

The first part.

selfe, but he is in good earnest with thee. O that thou wouldest let this smke into thy minde, surely, surely thou couldest not chose but leade a more sparing life, and shunne vaine pleasure more than thou doest, if still in fresh remembrance were the paines of hell, where, if thou repent not in this life, thou shalt be made wil thou nil thou, to paie full dearly for all thy costly cates.

And as Iob, in the person of good men saide, *My sighing commeth before I eate*, which is the manner of the Saintes of God: So of worldly men Iob 21.13. writeth the same Iob f, *They spende their daies in wealth, and suddenly they goe downe to the graue.* Euen as Abraham said to the rich glutton (g), Son, gLuke. 16. remember that thou in thy life time receiuest thy pleasures & likewise La-
25 *zarus paines now therefore is he comforted, and thou art tormented.* This is that which worldly delightes do bring vnto, and this is the end of the glory of this world.

We neuer read that Christ laughed at any time, but that he wept we often reade. For at his natiuitie hee wept, at the raising of Lazarus from death,

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death he wept(h), ouer Ierusalem he
 wept(i), on the Crosse hanging hee
 wept(k), what doe I mention parti-
 culars? his whole life was a daily la-
 mentation, and continual sorrow for
 the sinnes of man.

hIoh. 12. 35
 iLuk. 19. 11
 42.
 kMath. 17.
 49.

Verily I say vnto you, saith the Lord
 (l) except ye be conuerted, & become as
 little children, ye shal not enter into the
 kingdome of heauen. A little child wee
 see, hath none other weapons for his
 defence, but teares: doe thou likewise
 defende thy selfe against the rage of
 Sathan by those weapons.

Mar. 15. 37
 lMar. 8 3.

It is a vaine thing to giue thy selfe
 to pleasure in this world with so great
 dangers.

The wise man saith(n), I said of laugh-
 ter, Thou art mad; and of ioy, what is
 that thou doest? Moses bechose rather
 to suffer aduersitie with the people of
 God, than to enioy the pleasure of sinne
 for a season(o), & would not be called
 the sonne of Pharaos daughter.

nEccles. 2. 2.

The teares of the righteous shalbe
 turned into ioy, so saith our Sauour
 Christ(p), your sorrow shalbe turned in
 to ioy. And the Psalmist(q), In the mul-
 titude of the thoughts of mine hart, thy
 comfortes haue reioyced my soule.

oHeb. 11.
 25. 24.
 pIoh. 6. 20
 qPsal. 64.
 19

The first Part.

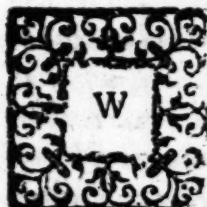
It is better to be troubled with the righteous, then to eate the bread of pleasure at the table of sinners; it is better to lamēt solitarie, then to laugh in the pleasant pallaces of vngodlie Princes.

Despise therefore the ioy of this worlde, which is but momentany, that afterward thou maicst taste the ioies of heauen, which are euerslasting.

CHAP. 24.

The pleasures of this world
are meere vaine.

^aTob. 5, 1.



*W*hat ioy can I haue that sit here in darkenes, said Tobit vnto the Angell (a)? As if he should say It is a vaine thing to affect pleasure amids the darkenes of this worlde. For we walke in the darke and see not what is expedient for vs, and what is not, insomuch that we know not one the other.

The wise man saith (b) *Noman knoweth ether loue or hatred.* Little pleasure can hee take in his iourney, which doubteth

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doubteth of the waie, whether it bee good or ill. And when thou walkest in the night and doubtest of the way, it is a maruel how thou canst be merrie at the heart.

Little ioy can hee haue that seeth his neighboures house on fire. And sure a vaine man thou art if in pleasure thou passe thy time, especially beholding thy friendes euen euery houre to leaue this world before thy face.

That die thou shalt, thou art sure, but howe thou must leaue this world thou wottest not: therefore vaine thou art, if casting the face of God from thy minde, thou giuest thy selfe to immoderate pastimes and delights.

More sorrowe then ioy hath that parent, which in one and the same day seeth his sonne both to be borne, and to leaue this world. Short and of small continuance is the loue of this world.

Salomon saith(e): *Foolishnes is ioy to him that is destitute of vnderstanding.* c. Pro. 13. 2
It is a vaine thing to bewitch the heart with delights, who take an end oftentimes before they are well begun.

The first part.

The prophet Isaie hath these words
 (d), *Al that were merry of heart doe
 morun. The mirth of satres resteth; the
 noise of them that reioyce, enderth; the
 ioy of the hart ceaseth.*

Small is the pleasure which either
 birdes in the snares of the fowlers; or
 fishes haue by the deadly baite of
 the fishers: Euen as vaine, and sure-
 ly, like the vnrasonable creatures
 art thou, if thou ioy and glorie in
 the prosperitie of the worlde, seeing
 death continually is at thine elbowe.
 The time that remaineth is but ve-
 rie short: therefore let them that re-
 ioyce, bee as though they reioyced
 not(e).

Wis. 10:10 Wisdome leadeth righteous men
 the right way(f). The way is right
 when the middle answereth propor-
 tionably both to the beginning, and
 ende of the same. Hee that straieth
 out of the way fetcheth a compasse
 many times that hee may so come
 into his way againe. The holy scrip-
 ture doth liken vs in many places
 vnto way faring men, and strangers.
 At our birth wee beginne the iorney,
 and at our death wee finish the same.
 Aske the wise man what our begin-
 ning

Of worldly Vanities.

ning is. *When I was borne, saith he, I receiued the common aer, and fel Spō the earth, which is of like nature, crying and weeping at the first, as al the other do, I was nourished in swaddling clothes, and with cares. For there is no king that had any other beginning of birth. Al mē haue one enterance vnto life, and a like going out. I thou wast borne with tears, and thou shalt die with paine, and wilt thou liue in ioy? If thou art of that minde, thou goest not the way of righteous men; but fetchest a com-
 passe with the vngodlie. Let the middle of thy life be correspondent to the beginning, and end of the same, that is, so liue both as thou wast borne and as thou shalt die.*

Care not much for riches, but say with Iob(h). *Naked came I out of my mothers wombe, & naked shall I returne thither.* Build not large and sumptuous houses, but remēber that a poore little cradle did holde thee beeing newly come into the worlde; and forethinke that being deade a small pit shall containe thy body. Neuer couer in this world to bee greate, seeing thou wert so little at thy birth, and shalt bee so vile when thy breath

E Wils. 7. 3

4.

5.

6.

h Iob. 1. 21.

The first part.

The prophet Isaie hath these words
 dlsa. 24. 8. 4 (d), *Al that were merry of heart doe
 morne. The mirth of salter resteth; the
 nose of them that reioyce, endeth; the
 ioy of the hart ceaseth.*

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 rie short: therefore let them that re-
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Of worldly Vanities.

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E Wil. 7. 3

4.

5.

6.

hIob. 1. 21.

The first part.

gone.

Into the world thou camest not great and rich, but little and poore. Thou camest not like a Champion, and thou shalt not goe to thy graue like a warriour with a drawen sword in thine hande. And therefore see that thou lue in peace, and quietnes while thou art in the world.

Loue not riches, hunt not after promotion, consume not thy time idly in delights, bewaile thy sinnes. Repent in this lite, that thou mayest be blessed in the life to come.

Joh. 19 20 The Lord saith (1), *Your sorrow shall bee turned into ioy.* O happy sorowe that shall be so rewarded. Loue holy compunction of the heart; sigh after the celestial cuntry, and make not this present banishment thy paradise of pleasure.

Thou art vtterly losse, and wanderest out of the way, if thou wouldest spend thy time altogether Pleasantly in this world. Returne therefore, and come into the right way againe, embrace the light by thine king vpon the most bitter passion of thy Redeemer, so shalt thou attain vnto the desired ende, euen vnto

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vnto that happines whereunto at the
first thou wast created.

CH AP. 17.

The true ioy is in the Lord.



*Reioyce in the Lord alway
againes I say reioyce saith
the Apostle (a)*

The ioy of the ser-
uant of GOD ought
onely to be in his Lord God.

a Phil 4 1

A vaine man is he which reioyceth
in any other thē in God alone.

It is not the will of God that thou
shouldest liue in sorrow, but in ioy
and mirth: onely he requireth thee to
change the cause of thy ioy, and in
steede of that false ioy of the worlde,
to embrace the true comfort of the
soule.

The Apostles reioyced when they
tolde our Lorde how the diuels were
subdued to thē through his name (b).
But it was answered them forthwith,
*In this reioyce not, that the spirites are
subamed vnto you, but rather reioyce be-
cause your names be written in heauen,*

b Luke 10

17. 10

So

The first part.

So he forbideth not al, but the false ioy.

† All ioy without God is vaine, and without a foundation: in God onely you should reioyce, nor in any other thing vnder heauen. Say with the Apostle(c), *Our reioycing is this the testimony of a true conscience*, A good conscience is a pledge of the true ioy which thou shalt taste in heauen.

Dauid he was without God, as hee thought, therefore breaketh he forth into teares day and night, wanting the preſence of his God(d), Signifying that where God is not, there can bee no true ioy. The worldly ioy is not the true ioy, becauſe it is not founded vpon a good conscience. S. Iohn the Baptiſt he ſprang for ioy in the belly of his mother (e), this was a true ioy. All other ioy is vaine which hath not grace for the foundation thereof. Get therefore Grace before God, and thou ſhalt gette the true goodneſſe of the heart.

Deſireſt thou riches? *Riches, and treaſurs be in his houſe(f)*. deſireſt thou beautie? The Lord ſaith to the ſpouſe (g), *Thou art faire, my loue*. Deſireſt thou life? *I am the life*, ſaith the Lord

Of worldly Vanities.

Lord(h) Desirest thou saluation? *Hee* h Ioh. 14. 6.
12. 35.
shal saue his people from their sinnes(i)
 Desirest thou peace? *The Lord is our* i Mar. 1. 31
k Ephes. 2,
14.
peace, as witnesseth Th'apostle(k). De
 sirest thou honor? *Heare the Psalmist,*
Thy friendes bee Veri honorable, and
their preeminence is Verie comfortable.
 If thou hast God with thee, thou hast
 the true ioy. What more desirest
 thou?

Well may hee reioyce which hath
 with him the fountaine of grace. Re-
 nounce therefore al temporal ioy,
 and more esteeme thou the smalest
 quantitie of spirituall consolation,
 than all manner of worldly ioy what-
 soeuer.

There is no true taste where God
 is not, nor true ioy but in God, for
 soone vanished the comfort of this
 worlde.

Soone was the water spent which
 Abraham gaue Hagar, and Ismael
 his sonne after the flesh(l): but Isaac, l Gen. 21. 14
15.
 his sonne after the spirit, he wanteth m Gen. 26,
18 31. 22
 noe water(m). The comfortes of the
 world doe soone leaue the vngodly;
 but the consolation of the righteous
 are as wels of liuing water, which
 may be drawen but neuer dried vp

This

The first part,

This ioie is certaine and euerlasting
which no man shall take from you, saith
aloh. 16, 21 the Lorde.

Of worldlie folkes manie glorie
in their braue apparell; but this glo-
rie is their apparels not their owne:
others glorie in their riches, and this
glorie also is not theirs, but their ri-
ches. For take them awaie, and the
glory is gone. But the ioy which is in
the Lord, proceeding from a good
conscience, no man can take from vs
except we wil our selues: Which ioy is
rightly numbred among the other
oGal, 5, 22, fruites of the holy spirit(o).

In creatures there can bee no full
ioy, but the ioy in the Lord is ful, be-
cause it is infinite, & answereth to his
infinite goodnes.

Ioy doth answer vnto desier, as
rest doth vnto motion; For then is
our rest quiet and consummate when
there is not any thing more to bee
moued. Euen so our ioy shall be full
when there is nothing besides to bee
desired. Nowe because in worldly
things the desire is neuer perfect
pEccles 1, 8 rest (p), it followeth that among the
creatures there can no true rest bee
founde. But because God alone he
satisfieth

Of worldly vanities.

satisfieth our desire, he is alone to be loued; that our ioy be full.

The Kingly prophet he saith (q), that God he satisfieth our mouth with good thinges, and Anna the mother of Samuel, she saith (r), *Mine heart reioyceth in the Lord, mine horne is exalted in the Lorde.* psal. 103. 5
1 Sam. 2. 1.

To conclude, seeing the worldly ioy is vaine and false, in God onely we are to reioyce.

CHAP. 23.

The honor of this world is vaine.



Hy friendes be very honorable, O God & their dominion is full of comfort saith the prophet.

If thou desire honor loue thou God, for he whom God liketh, he only shalbe aduanced (a). psal. 75,
6. 7

It is tollie to seeke after the honor of this present world, for with much labor it is attained; and maintained with great charges; and when all is done easilie forgone. The true honour belongeth properly to the seruantes

The first part.

uantes of God. But they al were not the friendes of God whom the world doth honor.

The honor, which the Saintes both in heauen and in earth also, be adorned withall, they got the same not by seeking but by thunning promotion.

Wouldest thou bee had in honor, and reputation? Then humbly thy selfe, & be low in thine owne eies (b).
 b Iam. 4. 6. Wouldest thou be knowen of al men? Labour to be vnknowen. The shadowe flieth from him that followeth it, but tarrieth with him that boweth himselfe to the ground. Promotion it is got by humilitie, but either cometh not vnto, or tarrieth not with the ambitious man.

If thou couet the eternall, fly temporal honor. Consider the end wher vnto all these honors do come, so easily thou wilt condemne them al.

In processions, the manner is to carry about, and that with greate pompe and pride, some wodden image, cosily bedecked with other mens iewels, which foolish people gaze vpon, and haue in admiration: but when the procession is done, the
 gaie

Of worldly Vanities

gaie thinges are taken awaye, and it remaineth as it was a verie block. Euen so fareth it with thee, which art aduanced, the image is wood, thou art earth and a great sinner be thou neuer so hie: the gaie ornamentes which it had were other mens, thine honor and riches it is but borrowed for a time, it was gazed vpon of all men, so shalt thou be, being aloft; but when the proceffion is ended, and thou hast played thy pageant, & that restored againe wherewith thou wast adorned, and thou art laid naked vpon the floure to be carried vnto the graue, then who honored thee in thy prosperitie, they will set light by thee in thy most base estate.

Great kings and mightie men wee haue knowen, which beeing decked with rich apparell, and excellling for honor were had in great admiration like that wodden image; and yet being now buried in the earth, how are they trampled vppon with the fecte of men? And so yesterday aduanced, to day throwen downe; yesterday commended of all, to day remembred of none. The winde of that vanitie, is passed away, the feast
is

The first part

is past; their honor is euen withered.

And would to God that these honors of the world, and of preferment were not to expect another punishment after death, but onely should be forgotten of men; and that might not befall vpon them, which often commeth vnto the image,, which being broken into peeces is cast into the fire, so they also for their reward bee cast headlong into the fire of hel. Se you not the goodly end of this vaine honour?

The seruant of Iesus Christ he hunteth not after the honour of this time, which hee knoweth is but vaine and transitorie.

The seruant of Christ more loueth the honor of his Lord than his owne.

Happy is hee which in al thinges that he doth seeketh onely the honor of his God. Happy is he which in all humility followeth Iesus Christ and from his heart despiseth the vaine glory of this world, to the end hee may raigne for euer with Christ.

Couet not the honor of this world, and thou shalt attaine the true honor

Of worldly Vanities.

nor of heauen, beware thou forgee
not the truth for the shadowe.

The Apostle saith(c) *be not children
in vnderstanding.* The childe maketh c 1 Cor. 14.
20,
more account of a reeden horse, and
of a puppet of clouies, than of
true horses, and very gentle-women
in deede. Take heede thou set not
more by a shaddow of truth, than by
the truth it selfe. The riches & honors
of this worlde are but shadowes as it
were of true riches, and glory of hea-
uen. Cast not thy minde vpon these
toies and vanities, seeing thou art a
reasonable man endued with iudge-
ment and discretion.

CHAP. 27:

The men of honor, & authori-
tie in this worlde, be in
dangerous state.



*See not of the Lord pre-
eminence, neither of the* a Eccl. 7.4
King the seat of honor (2)

They which clime
vp to the tops of high
and steepe buildinges
are in great danger, and therefore
They

The first part.

they had need to haue a good braine, least they breake their neckes. If thou haue an aspiring minde after preferment, get thee a good braine, and cal for the assistance of God, otherwise thou canst not but fall into the pitt of heil.

Prosperitie is more daungerous than aduersitie. *a thousand shall fall at thy side, & ten thousand at thy right hand*, saith the Psalmist, *Moe per*
 b Psal. 91. 7 *rish on the right hand of worldlie honor, than on the left hande of a lowe degree.*

The felicitie of worldlie men is an euill that standeth in neede of all manner of correction.

Mount not vp to the place of honor, lest thou be made to goe downe againe with shame enough.

The phrenticke man suffereth manie imaginations, which if he drine not awaie from his minde, they will hafard his estate. Banish these cares of honor from thine heart, which if thou doe not, thy soule must needes be in daunger: and if thou wouldest attaine saluation, remoue from thee all proude cogitations, which wil neuer permit thee to haue a quiet and content-

The first Parte.

contented minde.

Dangerous greatly is the honor of this world; and in the same many haue perished and bee cast away.

Many for the maintenance of their credite among men they blush not to offende God, and to defame their neighbour; many had rather go headlong into hell, then to fore-goe their countenance in the worlde by paying their debtes.

Euen among the chiefe rulers many beleueed in him, saith S. Iohn (c), but because of the Pharisees they did not confesse him, lest they should be cast out of the sinagogue. For they loued the praise of men, more then the praise of God. This is that dangerous condition wherein the louers of temporall glorie doe liue, they had rather loole their soule, than their worldlie reputation.

c Iohn 12.
42, 43.

Pilate, though he knew the innocencie of Christ (d), *yet that for enuse* d Iohn. 18.
the Iewes had deliuered him (c), yea 38.
though he had a desire to let him at libertie: yet hearing his accusers to Iohn 19, 5.
say, *If thou deliver him, thou art not* e Mar. 27, 18.
Cæsars friend (f) and fearing least by f Iohn. 19, 13,
contrarying their affection, he should
bee

The first part.

be depriued of the honor, which immoderately he desired, he pronounced the sentence of death vpon our Sauiour; yea he renounced al iustice equitie, reason, yea and God too rather than he would fal into the displeasure of Cæsar, and leele any whit of his reputation in the worlde, If thou therefore make more of worldlie honor than of the fauour of God, it cannot be but thou must fal into an infinite number of these and such like most noysome cogitations, and errors.

Many are depriued of all heauenly ioie, because they will not be depriued of some worldly authoritie. This is a perillous condition, for temporall to forgoe the glorie which is eternall.

O that men would prudently consider the daungers that they are in which be of his degree, surely I am of minde they would soone be wearie of their glorious estate.

Manie haue bin losse, and spoiled themselves in their chiefeſt glorie. Adam in that earthly paradise
 g Gen. 3. 6. in great glorie he sinned, Iob contrariwise encountering with manifold
 78c. tribulac

Of worldly Vanities.

tribulations, offended not: Adam was in great dignitie, obeyed of all, and fell; but Iob, in great miserie, despised of all and yet stood.

He that standeth in an hie tower, or some slipperie place is in great danger of falling. In more danger be they which stande on the top of loftie buildinges than they which are vpon the firme ground. In a lowe degree thou needest not feare so much, and more securely thou shalt liue.

Noble, and men of glory in this world, they raigne for the most parte in idlenes which is the mother of vices, and the step dame of Christian vertues. They spend the time idly, and consume it in pastimes and pleasure, in vaine delightes and banquetting. More doe these men offend than the poore laboring men which get their liuing with the sweat of their browes.

Wouldst thou attaine the life which is euerlasting? Then set thy loue vppon those thinges which bee here of great account. The merchant buyeth his ware good cheape, where it is plenty, and selleth it againe in places

The first part.

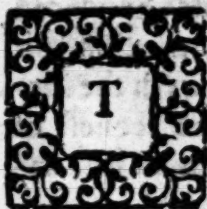
places where it is scant. Thou desirest to goe to heauen, and thetherwarde thou art bounding, take not that with thee thether which is good cheape there. There bee all manner of true honor, riches, and abundance, Carried with thee thether the ware which is not there to be gotten, so shalt thou be sure to be well paid for the same. Contempt, persecutions, teares, fastinges, repentance are not there to be found, if therefore thou provide thy selfe good store of these wares, when thou comest thether thou shalt be sure to be well rewarded for the same, insomuch that thou wilt say thou art rich indeede, and of great honor. but if thou heape to thy selfe honor vpon honor in this world, be thou well assured thou shalt not finde them there.

Flie therefore from the glorie of this world, so shalt thou be glorified in heauen.

CHAP. 28

The prosperity of this world,
it is vaine.

Of worldly Vanities.



THE prosperity of fooles
destroeyeth them. sayeth
the wise man (a),

2 Pro. 1.

32

Much oughtest thou
to feare the prosperitie
of this present worlde,
if thou hast any desire to bee of a
lowly minde, and to serue thy Sauiour
our Christ.

Saul, than whome there was not a
more holy, and better man in his
low estate (b) being once aduanced
ouer the people of Israel, his heart
withall became exceeding proud (c)
Dauid in his aduersity spared the
life of his enemy Saul (d); but in pro-
sperity tooke away the life of his
faithfull seruant Uriah (c). He that in
the time of persecution gaue life vn-
to them that had deserued death, in
prosperity brought vnto death such
as deserued life. It is a hard thing to
be wise and prosperous too.

b 1 Sam. 10

9

c 1 Sam. 13

13

14

d 1 Sam. 24

9. 10. &c.

e 1 Sam. 11

15

16, &c

Looke how thou vse prosperitie
well, for such shalbe thy punishment,
as thou hast been negligent in thy
flourishing estate. Dangerous is that
life, which seemeth to be the nour-
isher of great security and negligence.
Many of good men became proude

G

and

The first part.

and dissolute, being once aduanced vnto high degrees of promotion.

After prosperitie foloweth the forgetfuinesse of God. The request of Ioseph vnto the chiefe butler of Pharao was *that he would haue him in re-*

membrance, when he was in good case (g) yet the chiefe butler did not remember Ioseph, but forgot him, saith the Scripture (h). The king of AEgypt Pharao

in his prosperitie saide (i), who is the Lorde, that I should heare his voice, and

let Israel goe? I know not the Lorde, neither will I let Israell goe. but in his tribulation he began to know God, and besought Moses and Aaron to praie vnto God for him (k).

S, Peter being aloft in glorie vpon the mount Thabor, wished for three Tabernacles there, One for Christ another for Moses, & the third for Elias (l) but he had neither himselfe, nor his fellowe Disciples in remembrance. And no maruell, for in prosperitie man forgeteth commonly both himselfe, and his friendes too.

It is more dangerous sailing vpon the sweete waters of the running riuers, than vpon the salt waters of the wide sea, In more daunger thou art

Of worldly Vanities

art in the ioyful time of prosperitie,
than in the troublesome stormes of
aduersitie.

The nigher thou art to prosperi-
tie, the nigher thou art to thy peril; the
vniting therof to the flesh, is the killing
of the soule.

I thinke of prosperitie as of a thing
lent thee but for a shorte time, and
may easilie be taken away; thinke a-
gaine of aduersitie that it is momen-
tanie, so the more patiently shalt thou
endure the same.

Flie from prosperitie, and the vain
honors of this world, if in the other
you would liue for euer more with
Iesus Christ. It is better to bee trou-
bled with Christ, than to spend thy
life in a flourishing state. Despise
therefore from thine heart the felicitie
of this present world, so shalt thou
come vnto the glory of heauen which
is eternall.

CH AP. 29.

Great good commeth by
persecution.

The first part.



That will liue godly in
Christ Iesus, shal suffer
persecution(a),

b 2 Tim. 3
12

Euill trees which
beare no fruit are not
beaten, but hewen

o Luke 13.
6, 7 & c.

downe by the rootes, and cast into
the fire, as our Sauour saith of the
withered figge tree (b): but it is o-
therwise with good trees, which are
not hewen downe, though they bee
beaten. The Lord compareth men
vnto trees, among whom the euil so
wel as the good doe suffer persecuti-
on; but when death once approcheth
the wicked shal be cut vp by the rootes
and throwen headlong into the fire
of hell.

If thou suffer persecution, take it
not greuously, but thanke GOD
that hath admitted thee to bee one of
that number which hee hath chosen
for himsefe.

eloh. 15. 20

Christ himsefe hath suffered per-
secution(c), and all that haue loued
Christ at any time haue endured
the same. If thou therefore art with-
out persecution, feare least all man-
ner of euils fall vpon thee at the point
of death, that may foreuer roote
and

Of worldly & sinners.

and raze thee out of the ioyes of heauen.

Thinke not thy selfe the more acceptable in Gods sight, because thou sufferest no persecution. Christ wee reade(d), gaue vnto Iudas a sop when it was dipped, when the rest of the Disciples did eate drie bread: yet was not Iudas any whit the holier and more perfect for al that. Thinke not thy selfe the better, if thou eate thy bread with varietie of pleasant fauses, yea, better it may bee are the poore feeding on the drie bread. It is the wont of God to deale his earthly blessinges more liberally vpon sinners than vpon righteous men. Did not the Lord betrust Iudas with the mony bag(e)? But the rest of the Disciples had the charge of preaching committed vnto them. cloh. 13: 26
cloh. 12: 9
loh. 13: 29

Iudas had the sweete morsel giuen him. but the Apostles had the soure. Yet I say vnto thee, it is better to bee poore with the Apostles, than rich with Iudas, and better it is to eate the drie bread of repentance in sadnesse and sorrow with Christ and his Disciples, than to liue in deliciousnes with vngodly men.

The first part.

In the time of persecution faine not, but bee of courage, listen what the Lord doth say (f): *If they haue*
 flohn. 5. 20 *persecuted mee, they will persecute you also.* His most holy mother by many tribulations came vnto the glorious condition of the heauenlie Saintes: and thinkest thou to attainethereunto by ease and pleasure?

It is great persecution not to suffer persecution. The sick man of whose recovery there is no hope, hath all thinges giuen him by the Physition that his heart can desire. If all thinges fall out as thou wouldest haue it, thou hast iust cause to suspect that God is much displeased, and hath giuen thee ouer.

An happy man is he that patiently receiueth tribulations from the hand of God. *Blessed are they which suffer*
 8 Mar. 5, 10 *persecution for righteousness sake (g).* Thou canst patiently endure to haue thy veines opened, and diuers other thinges for th'attainment of thy bodyly health; why then for the welfare of thy soule, doest thou not abide persecution? Looke not vpon the paine present, but vnto the health

Of worldly Vanities.

health that will ensue; regard not the present affliction, but the blessed rewarde that in the ende thou shalt haue.

He that passeth ouer any arme of the Sea, that he may not bee troubled with the giddines of the head, will cast his eyes not vppon the waters, but vpon the firme land. So cast thou the eyes of thy soule vppon the land of the liuing, and not vpon the raging waues of persecution, so many afflictions shalt thou easily auoid, sayling vpon the tempestuous sea of this troublefom world. S. Stephen when he was persecuted, *looked stedfastly into heauen* (h), from whence he expected a crown of glory.

h Act. 7, 55.

We must through many afflictions enter into the kingdom of God (1). Persecution is the money wherewith God rewardeth his seruants in this world. Many are so childish that rather they had to abide sicke and diseased, than to receiue any physicke that is better, or to bee seared with yron, if necessity do so require. The glory of a Christian is in the patient suffering of affliction, for the name of Christ.

i Act. 14, 22

k² Cor. 3. 1.
2. 3. &c.

S. Paul, though taken vp into the thirde heauen(k), and adorned with special graces of the holy Spirit, yet of himfelfe he would not reioyce, except it were of his infirmities. A valiant souldier wil more boast of his manhood shewen, and of his wound receaued in the warres, than of the fauour of his Lord and Master: So a Christian should more reioyce in tribulation, than in al the graces and giftes receaued from God.

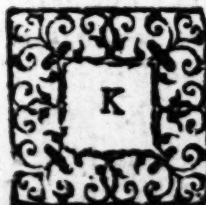
IGal 6, 14,
wth Mat. 5, 10
n² Tim. 2,
11, 12

Let thy glorie bee in the crosse of the Lord thy God(l), and in thy suffering for his sake(m). *If we be dead with him, we also shal liue with him: If we suffer, we also shal raigne with him.* n

CHAP. 30.

To be in fauour with greate men of this world, it is a vaine thing.

a Ester. 3. 1.



King Ahasbuerus did promote Haman & exalted him, & set his seate aboue al the Princes that were with him(a).

But: what good had he

Of worldly Vanities.

he by the fauour of king Abasuerosh?
Surely it made to his greater shame,
and destruction,

Though promotion come from
the Lord (b), yet by reason of thy wic-
ked inclination it doth more hurt e
than profite thee many times. bp sal. 75. 6
7.

Christ commended Peter, saying
he was *blessed* (c) because flesh and
bloud had not reuealed the confession eMat. 16. 17
which he had made of Christ, but the
heauenly Father. But so was he blin-
ded with that fauour, that, so much
as in him laie, he would haue hinde-
red the passion of our Sautour Christ
for which hee had a sharpe rebuke,
and that deseruedly. If therefore wee
abuse the fauoure of God himselfe to
our hurt, the fauoure of man will doe
little good thorough our owne des-
fault.

22.

The grace and fauoure which his
mistresse in AEgypt shewed him, ten- d. Gen. 39. 7
ded but vnto the meere destruction .8&c,
of Ioseph (c).

As pure wine doth disquiet the
head: so the fauour of this world wor-
keth our annoie: therefore it is good
to mingle the same with the water
of detraction, that wee growe not

G s

proud

The first part.

proude through our gracious beeing in the eyes of the great. When the worde of adulation doth puffed vs vp, then is the tongue of the murmurer necessary to bring vs downe. The rebukes and hatred of other men, they bring vs directly to the knowledge of our selues.

He that liueth in disgrace knoweth himselfe, though no man else doe know him: It is much better to know our selues, than to be known of other men; and more hurt doth fauour and friendship, than displeasure and hatred many times. Displeasure profiteth, because it humbleth, & bringeth a man to the knowledge of himselfe, whereas fauour doth vs blinde that we cannot see our selues. Liuing in disgrace thou art drinen to seeke, and so shalt finde God: but beeing in the fauour of men, thou maiest easily loose him.

Take not thy selfe for the better man, though thou haue a good countenance of men of power, but beare
d Luke 16, in mind that saying in the Gospel (d),
25 Remember that thou in thy life time
receiuedst thy pleasures, & likewise Laza-
rus pained, therefore is he comforted,
and

Of worldly Vanities.

and thou art tormented. Thou shalt hardly be of honor in this life, and in the other too.

They which enioy this worlde, and are exalted heere being not the seruantes of God, shall in the end bee excluded from the inheritance of the heauenly kingdome which is reserved onely for the good. They which despise worldly fauour, shall haue heauenly felicitie.

If wicked men doe prosper, grieues not thy selfe, for they cannot looke for any part or portion of celestiaall ioyes.

Therefore as the seruant of Iesus Christ, contemn thou the fauour of worldly men, and with patience expect that glorious day, at which thou shalt enioy the euerlasting fauour of God.

CHAP. 31

Afflictions are profitable.



We must through manie afflictions enter into the kingdom of God, saith the Scripture (1); and the Psalmist in the per-

2 Cor. 14
22

The first part,

bpia 91.15 person of God doeth saie(b) *I wil be
with him in trouble.*

Affliction is a faithful messenger,
he that doth iniurie to the messen-
ger of a king, doth offer iniurie to
the king himselfe; So he offendeth
God likewise which is grieved at the
afflictio which God doth send, & let
him looke to bee punished as *Hannun*
c 2. Sam. 10 was of Dauid, for abusing the messen-
4. .&c. gers which he sent vnto him(c).

• That which the fanne is to the
corne; the file to the iron, the fire to
the gold, that is tribulation to a right-
eous man.

*Be fauourable vnto Zion for thy good
pleasure, builde the walles of Ierusalem,*
e 1 Pet. 2.5 said the Prophet(d) Saint Peter calleth
eplal. 5. 18 vs *liuely stones* (c). Thou canst not
make an high building without a low
foundation; and vnlesse thou be exer-
cised, and hew en, thou canst not serue
for any vse in the spirituall building.
Persecutors bee the rough masons.
Hee therefore that flyeth persecution
refuseth to be of Ierusalem that is a-
bou-.

Better was Dauid than Sa'omon,
inasmuch that certaine it is the fa-
ther was saued, whereas the safetie
of

Of worldly Vanities

of the sonne commeth into questio-
 on. The whole life of Dauid was full
 of tribulation and teares; but Salo-
 mon contrariwise liued altogether
 in prosperity and peace; by tribulati-
 on K. Dauid entered into heauen,
 and by the prosperity of Salomon
 whether hee bee saued or no, many
 are in doubt.

Much good commeth to the soule
 by aduersity. Whereas prosperity
 quencherh the good spirit, aduersity
 enlighteneth the vnderstanding of
 the minde.

While Ioseph shewed much ho-
 nour to his brethren, they knew him
 not(f) but hauing once made them
 sad, they knew him(g). Therefore
 doth God send thee tribulation, e-
 uen that thou shouldest know him;
 for when he doth good to thee, thou
 soone forgettest him.

1 Gen. 43.
 2. 33. 34
 g Gen. 45.
 3
 5. &c.

Because thou sleepest securely, as
 vnmindfull at all of God, therefore
 his maiestie dooth deprive thee of
 thy delights, wherein like a beast
 thou diddest toss thy selfe and tums
 ble, to th'end thou mightest awake
 and confesse thy God.

Griue not thy selfe, when God
 doth

The first Part.

doth bereaue thee of worldly comfort, for he alwaies doeth it for thy profit. So dealt David with Saul when he tooke from him being a sleepe his speare, and pot of water, not for his hurt, but for his good, as it appeareth
 h1 Sam. 26, not onely by his owne wordes, but al.
 12, 21 so by Saul his humble confessing his offence(h).

By afflictions, if thou be the child of God, assure thy selfe that thou shalt recover the inward sight of thy soule, euen as Tobias did the outward sight
 iTob. 17, 10 of the body by the gale- of the
 12 & c. fish(i).

At the baiting of a Bull, if a man perceaueth that hee may fall into any danger thereby, he wil carefully giue place, that the hornes of the Bull goare him not at all. In like sort therefore doth God suffer thee to be in perill sometime, to the end thou shouldest see vnto thy selfe by flying vnto the Lord for refuge with vaineined repentance.

Euen as prosperitie turneth the minde of man from God: so aduersitie draweth man vnto God. In my
 kpsa. 18. 6. trouble did I call vpon the Lord saith
 Psal. 118. David(k).

Of worldly Vanities.

The more the waters of the floude
 did encrease, the more was the Arke
 of Noah lifted vp (l), the more the
 people of Israel were vexed in AE- ^{1 Gen. 7}
 gypt, the more they multiplyed and ¹⁷
 grew (m); the more we are afflicted, ^{18 &c.}
 the more both we for our partes doe
 thinke vpon God, and God for his ^{m Exod. 1.}
 part doth encrease his blessings vpon ¹⁹
 vs.

Like well therefore of tribulation,
 for it openeth a way for thee vnto
 heauen.

The first thing that God wrought
 in the conuersion of S. Paul, was that
 he flang him vpon the ground (n), let ^{n Act. 9. 4.}
 ing vs thereby to know that the first
 entrance into the seruice of God is
 tribulation.

As in the barne, the chaffe and the
 corne are mingled together; so in
 this world the bad & the good they
 liue one with another: but when the
 winde of tribulation beginneth once
 to blow, the wicked are throwne
 downe to the ground for very an-
 guish of heart, but the vertuous they
 are more strongly vnited both to
 Christ and themselues. That which is il
 to the wicked, is good for the godly:

The

The first part.

The blacke pitch becometh white through beating, and if the good men haue gotten any spots of sinne by prosperitie, affliction doth wash and wipe it cleane away.

Gods chastisement in this life is a fatherly correction, for God hee punisheth alwaies with great fauour: but the chastisement in the life to come it shal bee with indignation and furie without al pitie, and mercy, according to the saying of the Prophet (o),
a, Psal. 2. 9. Thou shalt crush them with a septer of iron, and breake them in peeces like a potters vessel.

Choose therefore rather in this worlde to be troubled, that so by afflictions which are but smal and momentanie in respect, thou maie staie the kingdome of God, which is eternall.

CHAP. 32.

It is a vaine thing to be careful for the thinges of this worlde.

Of worldy Vanities.

BE not careful for your life,
what ye shall eat, or what
ye shall drinke, nor yet for
your body, what ye shall
put on, saith the Lord

(a). For the care of
these things wil suffer thee to haue
small care of thinges eternaall. a|Mat. 6. 25

God he made man to the end hee
should know, and by knowing should
loue, and by louing should enioy the
soueraigne felicitie, from the enioy-
ing whereof, the immoderate care of
thinges temperall doeth detaine vs
backe.

Had the people of Israel been care-
full about meate, drinke, and apparel
in the wilderness, they had neuer
doubtlesse set foote in the lande of
promise. Circumcise therefore from
thine heart all superfluous cares of
transitory thinges if thou minde to
haue enterance into the lande of pro-
mise.

And of those Hebrewes which left
Egypt, many died in the wilderness,
and could not bee suffered to goe into
that fruitfull lande so often promi-
sed, and that because they fell a lusi-
ting after the fleshe pots of Egypt.

Set

The first Parte.

Set not thine heart vpon the good thinges of this life, but let thy desire be vpon heavenly matters. couet not immoderately, these visible thinges, vlesse thou passe not for loosing the good thinges which are inuisible.

To manie too too carefull about their owne, but carelesse altogether about the matters of God, the Lord him selfe doth saie (b), *Because of mine house that is waste, and ye runne euery*
 b Hag. 1.9 *man vnto his owne house,* Therefore the
 10 *heauen ouer you staied it self from dew and the earth staied her fruit.* It is meete that they feelee the smart of povertie, which prefer the matters of this worlde before the maker of all thinges.

The Lorde compareth the life of the righteous vnto birds, not onely in respect of the little rest and staie which they haue vpon the earth, but also for that commonly they abide in the higher places. whence it was as not vnprobably wee maye gather, that Christ when hee found fault
 e Math. 6 with immoderate carefulnesse, he
 36 said (c). *Behold the fowles of the heauen for they sow not, neither reape, nor carie*
 into

Of worldly Vanities;

into the barnes, yet your heavenly Father feedeth them. Blush therefore, and be thou ashamed that so thou abusest thy desires, by cleauing vnto the filthie dung of the world, when thou maiest be refreshed with the odorous flowers of the celestiall paradise.

O prodigious cruelty, to consume thy selfe in trauelling about to gette and gaine in this worlde, when with as little, yea lesse paine thou mayest come vnto the riches of heauen. And this thou shouldest doe at the least for thy fathers sake which is in heauen. For the diligence and carefulnes of the child is a blaming, though secretly, the Father of negligence. For if the childe bee not sufficientlie prouided for of necessary thinges, it followeth that the Father hath not performed the duety which a father is bound vnto. Fee not therefore so carefull to get temporall good, vnles thou wouldest doe iniurie to the heavenly father, which more than liberallie prouideth for his children those thinges which he knoweth are most necessary and meete for euery one of them.

The

Of worldly Vanities.

The birde of the aier wil no longer staie vpon the earth than meere necessitie driues her so to doe, but spendeth the greater parte of her life aboue in the aier, where she is best in securitie. If thou haue a desire to escape the perill of this life, shunne so much as in thee is, all vnnecessarie busines of this world.

It is thy part either to flie with the birde, or to swimme with the fish, not to grouell on the ground if thou wouldest liue in safety.

At such time as God created the
 dGen. 1:10 foules and the fishes, he gaue them
 22 his blessing, d, but the beastes and o-
 eGen. 1:25 ther lining creatures that crept on
 the ground he blessed not at al, e. He
 therefore which desireth the blessing
 that God imparteth on the good, let
 him flie, or let him swimme, that he
 maie escape all danger, and not like
 the brute beastes abide and rest vpon
 these earthly thinges, for such he
 will not blesse, but curse, saying vnto
 Mar. 23:41 them (f), *Depart from me ye cursed into
 euerlasting fire, which is prepared for
 the Devil & his Angels.*

Liue therefore like the flying foule,
 aloft in heauenly meditations and
 praier

Of worldly Vanities

praier, and cast al your care vpon God,
 as the Apostle commaundeth saying
 (g): *Cast al your care vpon him, for he* 5 i Pet. 5. 7
careth for you And saie with the Psal. *5 i Pet. 5. 7*
mist(h), Though I bee poore and needy, *hp sal. 40. 17*
yet the Lord careth for me. Now if the
 Lord haue care of thee, why serueth
 thy carefulnesse, but euen to extin-
 guish in thine heart the word of God?
 The desire of riches in whomsoever
 it be, choaketh the good seede of the
 worde of God, that it can take nuse i Luk. 8. 14
 roote and fructifie (i).

The Gentiles and heathen inas-
 much as they are of opiniō how these
 things are giuen vs of fortune, it is no
 maruel though they be so careful. But
 thou, which dost admitt and belecue
 the Doctrin e concerning Gods pro-
 uidence, thou maiest not be so careful,
 seeing well thou knowest, that do-
 ing thy dutie according to thy calling,
 God he will prouid that which is suf-
 ficient for thee.

If God preserue the Birdes which
 he created for man, will he not much
 more haue a care for the substance
 of man, which hee made for him-
 selfe?

Remoue from thee al vnecessarie
 businesse,

The first part.

businesse, that thine heart may be lifted vp vnto God.

Our nature and sensuall part, being very strong, they seeke themselves in the vanities and pleasures of the world, but in the meane while the vnderstanding is darkened, the spirit becommeth insensible, and all spirituall exercise is vnfauorie.

Vnnecessary busines, it hindereth the inward prayer of the heart, it distraeth the mind, it blindeth the vnderstanding, and finally driueth away from vs the true light of the spirit.

Therefore if thou haue any desire to serue God, abandō from thy mind all carelesnesse, and suffer not thy selfe to be distracted with the affaires of this world.

CHAP. 33

*The wisdom of this world
is vaine and foolish.*

21 Cor 1

25



*He foolishnes of God is wis-
ser than man, saith the Apo-
stle (a).*

*The worlde esteemeth
him*

Of worldly Vanities.

him for a wise man which can cloke his owne vices in the sight of men, and cunningly can attaine vnto honour and preferment in the worlde. on the other side it holdeth all those for fooles which despise suche vanities.

The wise man in the person of worldly men saith (b) *We thought his life madnes, and his end without honor,* the cause was, for that he gaue not his minde to the gathering together of riches. b. Wis. 5, 4.

The men of this worlde take the seruantes of God for verie fooles, without all forecast: but they are like burning lampes, and the worlde is onely the winde which bloweth and would put them out; which the godly obseruing, they do hide themselves, that they maie be secure, neither studie they to shewe their holiness in the sight of men, but to God onely, which regardeth not the outward partes, but the heart within (c). c. Ie. 11. 20,

The wisdom of God is quite contrarie to the wisdom of man. Good men are of none accounte amonge worldlie men, but they are greatlie esteemed of the Lorde.

The

The first part.

The iudgements of God differ much from the iudgements of men. For the worlde looking vnto those thing; which appeare to the outward senses, taketh him for happie which is of power, and rich. When Samuel went to annoint one of the sonnes
di Sam. 16, of Iſthai for King of Iſraell, passing by
8:6, & him whome the father made great account of, he annoipted David, which no man would haue thought. So, whome the worlde accounteth wise men, GOD numbreth among fooles. He whome the world reiecteth as an abiect, was elected afore all to be a king.

He which hath a matter to be pleased before a iudge of learning, and integritie, taketh it not too heauily, though afore hee be condemned by an vnskilfull Iudge, inasmuch as hee reposeth confidence in the sentence of that Iudge which is well seene in the lawes. The men of this worlde, like partiall and vnskilfull Iudges, they iudged the pouertie of Iſta-
posiles and the beggerly condition of the Martyrs but very foolishnes, but the iudgement of God touching this matter is quite contrarie.

When

Of worldly Vanities

When it was said to S. Paul, that *much learning had made him mad(e)* eAq. 26. 14
 he answered that he was not mad, but 25
 spake the wordes of truth and sober-
 nesse. Hereby we may see that it is
 no newe thing for the worlde blinde
 lie to iudge that which it knoweth
 not neither vnderstandeth, meere
 foolishnesse. But death will one day
 come when the seruantes of Christ
 will appeale vnto God the chiefe and
 vpright iudge, who soundely and sub-
 stantially will consider the cause, and
 then will hee condemne the iudge-
 ment of the world as altogether vno-
 iust, by his righteous and irreuocable
 sentence, whereby he will reprove
 all that which was approued in the
 worlde.

If therefore thou bee reputed for a
 foole in the world, hee not dismayd,
 for so was Christ esteemed of Herod f Luke. 13:
 (1); neither waigh the vaine iudge- 310
 mentes of men which shall euery of
 them shortly bee repealed, and then
 true vertue, and they which be true lie
 veruous shall shine most glorio-
 usly in the celestiall
 paradise.

CHAP. 34.

The true wisdom is the
wisdom of Christ.



For any man among you
seeme to bee wise in this
world let him bee a foole,
that he may leaue wise, saith
the Apostle (a).

a 1 Cor. 1. 18

It is true wisdom to become, and
to be counted a foole for Christ his
sake.

The wisdom of God, which con-
sisteth in true mortifying & denying
of a mans selfe, is take but for foolish-
nes among men.

The wise man saith (b), *I am more
foolish than any man*, & have not
the vnderstanding of a man in me. The
children of this world are in their ge-
neration wiser than the children of
light (c), therefore the wise man said
that hee had not the vnderstanding of
a man, yet had he the wisdom of God
which is reputed foolishnesse of the
world, forasmuch as the wit of man
cannot reach vnto the same.

c Luk. 19.

so is the battell ordered sometime by
the

Of worldly Vanities.

the captaine and such newe strata-
gems he vseth that they seeme too-
lish altogether to the barbarous sol-
diers, because they knowe neither the
ground of his deuise, nor yet the
ende whereunto it tendeth. So doth
foolish man iudge of the wisdom of
God: Which euen worldly folke as it
is in the booke of Wisdom confes-
sed whē they said (d. *The light of righte- d Wis. 5. 6,*
ousnes hath not shined vnto vs, and
the sunne of vnderstanding rose not vpon
vs. For the weake eies of our vnder-
standing they are not able to compre-
hend the glorious light of heauenlie
wisdom.

Moses so long as he was in Egypt
he was taken to be a very wise man (c) c Aq. 7. 22,
but whē once he was to speake before
the Lord of heauen and earth he then
confessed that slow he was of speech
and slow of tongue (f). For hee was i Exo 4. 10,
only wise with secular wisdom.

Salomon was a very wise man (g) gr K. 10. 4
yet when he compared his wisdom 7. &c.
with the wisdom of God, he thought Luk 11. 31,
himselfe more foolish than any h Pro. 30. 29,
man (h).

It is a point of great wisdom for
Gods sake to contemne the worlde.

The first part.

In the true knowledge of a mans
owne selfe consisteth the high and
heauenly wisdom of Iesus Christ. In
comparison of this high wisdom all
knowledge is but ignorance to the
i Phil. 3. 8. servant of God (i)

If thou haue the perfect knowledg
of all the liberal artes, what wil it pro-
fit thee, if thou know not thy selfe?
Thou wanderest about and thinkest
that thou knowest much, whe in deed
thou knowest nothing as thou shouldest.

Happy is the soule which is reple-
nished with heauenly wisdom: and
happy is the man whose care is to bee
wise in the sight of God.

To haue one litle drope of heauen-
ly wisdom, it is better, than to haue
euē a whole vaste sea of secular know-
ledge.

True wisdom is nothing els but
a perfect mortificatiō of a mans owne
selfe.

The more thou knowest, the more
ignorant shewe thy selfe, and deade
vnto the world:

Righteous men which see God, as
Iacob did, because they know God
they are lame and vnapt as it were
vnto

Of worldly Vanities

vnto earthly affaires, and counted
fooles of men, because they are wise
in Gods sight.

¶ As that part of the moone which
is toward the Sunne is so glorious with
light, that the other part thereof which
hath respect vnto the earth giueth no
light at all: so when the chiefe and
principall part of thy soule is fixed
vpon the Sunne of righteousnesse, it
will be so possessed of the glorious
beames thereof, that it wil haue noe
light to cast vpon the earth & earthly
things.

The foole, saith Ecclesiasticus (l), 1 Eccles. 2. 7
changerh as the moone; for leauing the
light of God, he turneth himselfe vnto
to the inferior things of the earth. 11

The wisdom of this world it is
confounded of the heauenly wisdom.
For as the serpent of Moses deuoured
the serpents of Pharos magicians
(m): so the wisdom of God
deuoureth & consumeth all the wisdom
of man. m Ex. 7. 12

God in the old lawe hee promiset
riches vnto men, and those things
which the nature of man desireth (n). n Deut. 28
yet notwithstanding fewe there were
that turned vnto the Iewish religion, 28. &c

The first part.

which was the true worshiþe of God.
 But Christ our Sauour, when hee
 came and preached persecucion and
 o Math. 10. 24 tribulation(o), which men naturally
 Joh 15. 20. do hate, in all partes of the worlde
 John 16. 2. many were conuerted vnto the
 faith.

The wisdom of God is of that
 force that by foolish things of the
 world the wise are confounded, and
 by weake things of the worlde hee
 hath confounded the mighty(p), *where*
 p 1 Cor. 1. 27. *they professed themselves wise, they be-*
 q Rom. 1. 22 *came fooles.* saith the Apostle(q). And
 what maruel, seeing all things are
 subiect to the wisdom of God? This
 wisdom Sathan would plucke from
 1 Sam. 1. 1. thee(as would Nahash the Ammo-
 2. nite the right eies of the Israelites(r)),
 which is the knowledge of celestiaall
 things,

The eies of a wise man are in his
 sEph. 4. 15 head, which is Christ (s). Neither
 doth a wise man seeke nor looke vpon
 on any thing but Iesus Christ accor-
 1 Cor. 2. 2. dine to that of the Apostle (t). *I*
esteemed not to know any thing among
you save Iesus Christ, and him cruci-
fied.

Therefore let thine whole exercise
 bee

Of worldly Vanities.

be in the meditation of the passion of Christ to the intent that knowing him in part here on earth, thou maiest afterward haue a full sight of him in heaven(n.) 1 Cor. 13
12,

CHAP. 35

The life of man vpon earth, is but both short, and vaine,



MAN that is borne of a woman is of short continuance, and full of trouble, saith Iob (.) Hee shooteth forth as a flower, and is cut downe he vanishes also as a shadowe, and continueth not. a Iob 14. 2

Our life is euen a vapor that appeareth for a little time, and afterwarde vanisheth awaie (b): & like a cloud in the aier which so soone as the Sunne shineth disperseth it selfe. b Iam 4. 14

This life so much accounted of seemeth among men to bee very goodly, in so much that it raviseth the mindes of many with the glory of the same. But vaine are such persons, for who so knoweth not that euē

The first part.

e Gen. 3. 19 a little sicknesse and infirmities resolueth euen the goodliest personage into dust and ashes (c)? so that he becommeth very vile that was so glorious but a while before.

What is the whole time of our life, but euen a very instant, which runneth away more swiftly than the wind? They are more swift than a poste: they haue fled and haue seene no good thing (d).

d Iob. 9. 25 Euen as lightening in the aire, which in the twinkling of an eye is dissolued so passeth away both the life, and the glorie of this world. For all is vanitie (e). Number al the daies, hours monethes, and yeares of thy life, and terme, where be thou now? They are all passed away like a shadow, and like a spiders webbe, that is blown away with the wind.

There is nothing stable vpon earth, whereout Adam was formed, and his children. There is nothing shorter than life, which carrieth death alwaies with it. It is both short and miserable: good men beare it with patience, and euil men loue it with great delight.

We must needs die, and (we are) as

water

Of worldly Vanities.

water spile on the ground, which cannot be gathered up againe, saith the Scripture (f). There is no streame that runneth so fast awaie as the life of man doth, the water streames neuer turne backe againe, and the daies that are passed, cannot be called backe. The time past is irreconuerable.

f2. Sam. 14
14

Thou maiest sit by the river; as Tobie did at the floud Tybris (g), and by the swiftnesse of the same, consider how swiftly thy life it passeth awaie. That river Tybris had his name of his speedie runninge, and yet is not the course thereof so swift as is the course of thy yeares, after which thou art drawn immediately vnto death.

g Tob. 6,

In this consideration wash the feete of thy soules affections; in this contemplation purge thy selfe from the filth of earthly loue, which thou hast gotten by much busying thy selfe in the world.

The life of man is but a dreame, and decoite. The Psalmist saith (h). I saide in my soure, all men are liers. The life of man is alie, it is an image, an image is but a figure of the truth. And this life is not the true life, but

h Psal. 116
16

The first part.

a figure of life, and the shadowe of death. It is not that which it seemeth to be, but a shadow of truth; it is an apparance of life, which runneth in such hast, that it is vnpossible to be restrained or reteined backe.

Besides, as the life runneth toward the ende, so together with life both the riches, honors, and pleasures of this worlde doe passe awaie. The full pleasure which was taken in them then taketh an end, but the torments which they haue purchased doe then begin, but they shall neuer end. The pleasure was but short but the paines will be euermore lasting (i).

i Mat. 25. I would faine vnderstande what

41 thinge is of continuance in this worlde. It may bee some will saie riches, and some the glorie of the

world, but how soone are they gone, k Iob. 9, 25 but Iob he saith (k) *My daies haue bin more swift than a post, they haue fled as with the swift sleepe and as the*

26, *Eagle that flyeth in the pray.*

In a word, our life passeth awaie euen in the twinklinge of an eye, so doth our youth passe awaie, and with that our beutie, the floure of this life

Of worldly & nities.

life it passeth away, and all thinges
most speedily come to an end.

CHAP. 36.

God hath made this life so
short, to the end his seruantes may
the sooner come to those
ioyes which they
so desire.



AN in borne vnto tra-
uaile, saith Iob (a).

a Iob. 5. 7

Wee come into the
world with teares, wee
line in the world with
labour, we go out of the
world with paine *In the sweate of thy
face shalt thou eate thy bread*, said God
vnto Adam (b).

Now forasmuch as the life of man
is a continuall trauaile vpon earth, of
his infinite goodnesse God would
needes shorten our life, to the ende
that the more cherefully wee might
beare the paine. God of meere pittie
will not that thou shouldest labor any
long time; neither dooth hee consent
that our trauaile in this world should
last for euer. Hee hath determined

b Gen. 3

12

our

The first part.

our banishment to be but short. And seeing he hath created vs to be glorified with him, and our glory is in heaven, his care is speedily to take vs to himselfe, because hee loueth vs.

It is for our great good that our life is so short, euen that contemning this present life, wee should learne to loue that life which is both eternall & blessed.

a Job. 7. 16. Job he said vnto God(c) *Spare mee for my daies are Vanitie.* Now because Job did see that his daies were short, he determined to aske mercy of God and to repent.

Howbeit many so liue, as though they should neuer die, occupying themselves in the vanities of this life, whereas life is given them to the end they should endeavour to attaine that glorious and blessed life in the heavens. But hee is worthy of sharpe correction which regardeth any thing more than that eternall, and aye continuing life in the celestiaall paradise.

Doe thou well consider the shortnesse of this life, and withall beholde that durable and eternall state, and

Of worldly Vanities.

it cannot bee but thou wilt loue that which is to come, and easily contemn the life which is present. At such time as he saw the wickednes of men exceedingly to encrease, God purposed to cut the same short, because they should not grow bold in sinning vpon hope of their long life. So the same God that we may not still mispēd the time giuen vnto vs to amend our wicked manners, he hath shortened the same that wee may not adde sinne still vnto sinne.

When that men liued more innocently in the beginning of the world, God gaue them long liues: but as he saw sinne to encrease, and time to be abused, so hee made the life of man shorter and shorter.

The Psalmist saith (d) *Thou hast set* d Psal. 90. 8
our iniquities before thee, & our secret
sinnes in the light of thy countenance,
For all our dayes are past in thine anger,
wee haue spent our yeeres as a thought.
The time of our life is threescore yeeres
& ten, & if they be of strength fourscore yeeres.
 The prophet here implieth that for our sins our life is shortened.

As the fine and delicate web which the spider cunningly hath woauen

The first part.

is with a small blast of wind broken and dissolued: so the life of man which so much labour sustaineth, is uen by a little bliste of sicknesse or aduersity it is consumed and taken from vs. Therefore loue it not being so short and vncertaine.

This is not the heavenly, but the terrestriall life; the place where wee liue, it is not our native Country, but the place of banishment: this life it hath an ende, but that country where God inhabiteth, together with his elect, it shall haue none end.

He that taketh paine, and labour-eth hard here in this present life, is very foolish if hee desire not to be at quiet rest for euer with Christ in that most happy place of heauen. What bondman but desireth his native country? What prisoner endangered, but would see the light? Surely this world is not our owne country, but a Babylonish prison. If thou desire a long life, thou desirest a long imprisonment, if thou desirest an elde age, thou desirest a long sicknesse. Where there is now hope of life, desire death. Death serueth for comfort vnto vs to assuage the pains arising

Of worldly Vanities.

arising from our labours, which be
neuer finished but after death.

He which is to goe a iourney, were
better goe betime, then too late.

Happy is he that liueth with pa-
tience, and desireth death.

Happy is that soule which God
speedily will bring vnto euerlasting
rest in the heauens.

God which in al his works is good,
to deserue well at thine hands, would
therefore haue thy life to bee short,
euen that thou shouldst loue him,
and so attaine vnto that life which is
euerlasting.

CHAP. 37

Many are the daungers which

the life of man in such

shorte time.



THE dayes of man are as
grasse, as a flower of the
field, so flourisheth he, saith
the prophet(a), speaking

of mans life.

To many daungers is the flower of
the field open. The sunne burneth,
the winde drieth, man treadeth, the
beast

psalms,

35

The first part.

beast eateth, the water drownech, & the water consumeth the lander. In like sort, who is able with tongues to vtter the daungers which the life of man is subiect vnto? Sorrow will kill, sicknesse will consume, the sea will drowne him, and many other wayes his life may be taken from him when little he thinks of death.

b Iob. 9. 26

25

Iob saith (b) *My dayes are passed at the swift swift shippes.* againe, *They haue become more swift then a Post.* He saide truly that they passed away more swiftly than a Poste. For the Poste though he runne much, yet sometime hee must rest, to refresh his body. But the dayes of man they are alwaies going, and without intermission they runne towards death. Whether thou sleepe, or whether thou wake, all thy life long, euery houre yea euery moment, thou runnest with all celeritie vnto the graue.

Againe, Iob he likened his life vnto a shippe. The shippe is not made to rest, but to sayle towards the haueu. In like sorte thou art not made to abide in pleasure, but by labour and toyle to come vnto the Haueu of thy saluation.

And

Of worldly Vanities.

And as the shippe sayleth most swiftly, and leaueth no printe or signe of it selfe: so our life it goeth away speedily, and no memory remaineth of vs after we bee gone. What is become of so many Kinges and Princes, which liued sometime in the world? They passed away swiftly, and left no token or signe of their being here. Great are the dangers whereunto the shippe is subiect vnto sayling in the Sea. Shee may drinke water and so be drowned, she may sinke into the sandes, shee may be ouerwhelmed by tempestes, or broken into peeces with rockes, or burned by pyrates. If thou consider the daungers wherein thou liest, thou shalt finde how thou art open to no fewer daungers then the shippe is. The mariners now and then hoyle vp the sayle, and parte from the haue with a ioyful winde and weather: but after they haue sayled a while, they fall vpon a rocke, and then turned is the mirth into mourning. So when a man is borne the friends and parentes they keepe a feast with mirth and much adoe, but all in vain. For when by some mischance or

insir-

The first part.

infirmities hee dieth, then is all the
mirth turned into mourning and la-
mentation. *In the morning, saith Da-
uid (c) it flourisheth and groweth, but
in the evening it is cut downe and with-
ereth.*

Neither can any man how greate
soeuer he be, auoide these daungers
of mans life. Yea, the higher a man is
for calling, the more painefull and
miserable a life doeth hee leade. The
hearts of Princes and great men
haue many a thorne in them coue-
red from our eyes, and hid with the
costly attire and with garments of
their bodies. Full of cares is their life,
and with much feare doe the mighty
men of this world glue themselves
to rest, though these lie vpon neuer
so costly and soft beds, no taste haue
they in a manner of all their com-
modities. Neither much delight
can they take in their ordinary plea-
sures, they be so cloyed with the com-
mon vse of them; and when sicknesse
and misfortunes do come, their parte
is greater in them then other mens
is, because they haue beene long in-
ured to pleasures and delectation, and
through the continuall licentiousnes
which

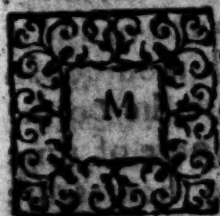
Of worldly Vanities.

which they haue liued in, they thinke they were not borne for any aduersity at all.

Inferior and priuate persons they both sustain lesse troubles and enioy greater comfort, forasmuch as they haue beene brought vp in trauell & taking paine. Notwithstanding this life is to all men both penal and dangerous through the pleasure of God, because hee would haue all men by their miseries to seeke those ioyes which neuer shall haue an end.

CHAP. 38:

To put off our amendement from time to time, it is alwaies the same thing.



Take no tarrying to turn vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance, saith Ecclesiasticus (2).

Eccles. 5.

7

Thou oughtest speedily to amend thy

thy life; for thou hast not one houre
to liue that thou art sure of. *Now you*
b Ezech. 13. *I desire not the death of the wicked, but*
11. *that the wicked turne from his way, &*
liue, saith the Lord God (b). God
doth here promise thee pardon when
thou dost returne, but he promiseth
thee not, that to morrow thou shalt
returne. Why deferrest thou to rep^t
from day to day, when perhaps thou
shalt not see another day after that?

The man which hath store of ri-
ches and faire inheritance of his own,
neede care the lesse though he spend
some of his moueable thinges: but
he which hath no more than day by
day he earneth, and must beside giue
an account to his maister for that al-
so, for this man to lauish out his ear-
nings vnchristily it is a foolish thing.
Thou art not sure to liue one day
more, and yet lookest thou for an
other yeere to turne vnto the Lord?
Thou which art so poore of time
that thou hast not one houres life
of certainty to reckon vpon, wilt
thou so liberally promise to thy selfe
many yeeres to liue.

Waste not the time vnprofitably
which God hath giuen thee, I pray
thee

Of worldly Vanities

thee. Promise not so manie thinges
to thy selfe, for thou art poore, and
miserable, and it maie be to morowe
a strait accounte shall be exacted of
thee for the time passed giuen vnto
thee of God to amende thy wicked
life.

Thou liest in continuall daunger
like a sheepe in the wolues mouth.
What remedie hast thou, but to call
for the helpe of thy shep-herde,
euen Christ; Vlesse thou wilt bee
swallowed vp of death, and that spee
delie.

Doe not promise to thy selfe any
long life. The wise man saith, A wil-
ked promise hath yndonne manie a
man. Knowe you not that the Father
hath put the times and seasons in his
own power (c), not in thine? The pro-
phet saith (d), *It is time for thee Lord to*
work, for they haue despised thy law.

Unlesse thou haue regarde of the
time, God he will shorten thy daies.
In the time of Noah God graunted
an hundred and twentie yeres for
the worlde to repent (e), but because
they spent the time which God gaue
them so ill, he tooke from those yeres
twentie, and raised the flood in the
hundred

c Act. 1. 7.
d psal. 119.
682

e Gen. 9. 3.

See the
places,

Gen 5:32

Gen 7:1

hundred yeere (f) If thou abuse time,
time shalbe taken from thee.

The health of the body is attained
6 after little and little, for it is not of
11. any necessity that health should come
vnto any man vppon the sudden, but
the helth of the soule, as a thing much
for the behoofe of man, therefore it
may be gotten at an instant. Thou
hast nothing at all of time, but the ve-
ry instant, which may serue for thy
conuerſion, Look not for another day
because it may bee, a count may bee
exacted of thee to day. Be diligent in
working, ſith thou art ſo nigh vnto
thine ending.

This life was giuen to thee to the
ende that in the ſame thou ſhouldest
labour, and ſeeke to attaine euertlaſ-
ting life.

He that promiſeth to do a peece of
worke by a certaine time, it ſtands
him vpon to free himſelfe from all
other buſineſſe, that hee may keepe
his promiſe. Our Sauour calleth the
time of this preſent life, the day in
which we haue to worke (g) for who
the night of our death approacheth,
then can we worke no more, we can
neither gaine nor looſe. This is the
time

g Iohn 9.

Of worldly vanities.

time which God hath giuen thee to
seeke his euermlasting fauour in. Haue
an eye vnto the worke which thou
hast now in hand, neither suffer thy
selfe to bee drawne from the same.
If the world call, and will thee to giue
it ouer, hearken not vnto it, if it bid
thee to leaue this worke, promising
thee for so doing, riches, and promo-
tion, say thou canst not so doe, be-
cause thou wottest not when death
will approach. Make haste and be dili-
gent in thy busines, for now the
time draweth neere, wherein thy
life shall be examined, and according
to thy worke, such shall your wages
be.

The Falcon: towarde night bee
greedy, and labour eagerly for their
pray, for it is too late for them to
pray when the night once cometh.
Remember thou likewise how the
time of thy working in this life is
but short, and that it is meete that
thou vse all earnest painefullnesse to
come vnto heauen by fighting, moun-
ning and praying vnto God.

It is a wonder that thou canst be
so negligent hauing as thou hast,
one foot in the graue.

If

If thou be negligent in seeking the
saluation of thy soule, it may be af-
fliction may come vnto thee as
came vnto that Leuite, which would
needes goe on his journey when the
day was farre spent, contrarie to the
minde of his Father in law (h), whers
by much trouble came vnto him and
his (i). But out of hande art thou to
reconcile thy selfe vnto the Lorde,
and whosoever shall hold thee backe,
or hinder thee, heare him not, least
death happily oppresse thee, and
thou be made to take vp thy lodging
in that obscure place of the infernall
spirites, and so canst not reach at
all vnto thine owne home, which
is heauen, toward which thou art
bounding.

Rise therefore in time, and go for-
ward to the vttermost of thy power in
reconcilling thy selfe both to God &
man, if thou purpose to rest in the
house where thou wouldest see, least
death at any time ouerrake thee on
the sodaine.

Of worldly Vanities

CHAP. 39.

Though repentance at all times
pleaseth God, yet it is not good
to prolong the same vntil
the houre of death.

B. Behold now the time accepted, beholde now the day of saluation, and in all things we approue our selves as the ministers of God in much patience, in afflictions, in necessities, in distresses, to saide the Apostle vnto the Corinthians (2):

In the time of thine healeth turne thee vnto God, for when the floudes of many waters doe compasse thee about on every side; that is, when the stormes of great sorrowe shall come vpon thee, and the feare of death bee present afore thine eyes, hardly shalt thou truly turne vnto the Lord.

Assuredly hardly shalt thou at thy death drawe neere vnto God, if althy life thou hast kept thee from him.

The first part.

b. Elz. 49. 8. God he saith (b), *In an acceptable time have I heard thee, and in a day of saluation, have I helped thee.*

The day of saluation is the state of the life present, therefore suffer it not to slip, for in the same, though it bee neuer so short, by vnfeined repentance thou maiest com vnto heauen.

c. Eccles. 3. *To all thinges there is an appointed time, and a time to every purpose vnder heauen (c). There is a time to weepe, & a time to laugh.* The time that wee haue here to liue, is the time to weep and to repent in. Which repentance prolong not vnto the houre of death hardly then shalt thou finde fauour, which hast contemned the same all thy life afore. And who will not think that the feare of hel torments, which iustifieth no man, rather than a true faith in Christ, whereby we are saued, driueth a man to weepe & shed teares at that time.

The passions of melancholy doe more strongly worke in the minde of man, then doe those which come of any pleasant and delectable cause. Now if a short delectation doth hinder the vse of reason, much more wil

Of worldly Vanities

an extreame sorrowe, confound the iudgement, especially the sorrow and horror of death, which is so terrible, and so doth darken reason within thee, that hardly, if at all, shalt thou turne thee vnto God, hauing serued the world all thy life afore.

Adde herunto that thine vnderstanding cannot at one time perfectly beholde two sundry and diuers objectes; yea at the houre of death dolors will so oppresse thee, that very hardly thou shalt so much as lift vp thine hart vnto God.

The wise man saith (d), *Man is not Lord ouer the spirit, yett he receiue the spirit*, p Eccle. 1. 2
wherein hath hee power in the day of death?

An habit is such a qualitie as hardly can be remoued: Sin wherein thou hast bene inured shall hale thee on the one side; and greivous tentations shall oppose themselves against thee on the other.

Those whom Sathan hath giuen ouer while they were well, he will eagerly assaile when they are greivously sicke, not knowing that then they bee either woone or lost for euer. Besides tentations at the houre

The first part.

of death are much more vehement than euer they were before in our health. It then thou couldest not afore being lustie resist small tentations, how wilt thou defende thy selfe from the strongest at the time of death? What hope hast thou to conquer, when both thou art weakest, and thine enemies be strongest? In thine health thou darest not meete thine aduersarie in the field, and in thy sicknesse shalt thou haue the courage?

But forasmuch as thou wotest not but that conflict betwene Satian & thy soule may be euen to morrowe, follow my counsell, and out of hande without all delay reconcile thy selfe to God.

Phil. 4. 5. K. Dauid said vnto God himselfe (e) *In death (there is) no remembrance of thee: in the graue who shall praise thee? Who shall remember God? Euen he that liueth, not he that is dead.*

Eccle. 12. 1. The wise man saith (f), *Remember thy Creator in the daies of thy youth, while the euil daies come not vpon thee, and the yere approach, wherein thou shalt say I haue no pleasure therein. To be short, at the point of death it seemeth to the rics*

Of worldly Vanities:

of many that sinnes forsake thee and not thou them.

When the Merchant throweth his goods ouer the borde into the Sea, he throweth them away of necessitie to go safe himselfe, but when the storme is past he seeketh them againe: So many men at the time of death they repent them of their sinnes committed, but once restored to health, they goe into their vomit againe.

There is nothing therefore more behoouefull to thee than forthwith to repent, and not to put off vntill to morrow, which is alwaies vncertaine, that after ward thou wish not for grace to repent, and canst not haue it.

CHAP. 40

It is a vaine thing to repose confidence in any worldly creature.



It is not your trust in princes, nor in the sonne of man, for there is none helpe in him, saith the Psalmist (a).

If you would not erre, slide, or bee

The first part.

be deceived, then trust in no creature at all.

Wherin dost thou trust o mortal mā? Trust not in thy strength, seeing as valiant champions haue been, whose names are not so much as thought of now adaies. The wise man saith (b) *The mightie shal be mightilye ormented* there is no cause therefore why thou shouldest vaunt of thy great might.

It is great folly, our life being so short, to build stately pallaces; when our forefathers contained themselves *cler. 22. 13* with meane cottages. The Prophet Jeremiah saith (c), *Woe vnto him that buildeth his house by vnrightheousnesse, & his chambers without equitie.* Take not pride in thine horses pompously *Amo. 6. 1* betrapped, nor in the vaine pompes of this world, seeing God he saith (d) *Woe to them which are at ease in Zion, & trust in the mountaine of Samaria, which were famous at the beginning of the nations; & the house of Israel came vnto them.*

Set not your ioy in banquetting and feasting, but marke the sentence *e Dan. 5. 1.* of God against Balthazar the king *25* of Babilon (e), and remember which *11.* God saith in an other place (f), *Woe vnto*

Of worldly Vanities

Unto them that rise & earlye & follow
drunkennes, and to them that continue
vntil night, til the wine do inflame the,
And the harpe & Viol, timbrel & pipe,
and wine (are) in their feasts, but they
regard not the worke of the Lord, nether
consider the worke of his handes.

[12.]

Trust neither in the nobilitie of
thy birth, nor in the beauty of thy
body, seeing the Scripture saith (g): g Prou. 31.
Fauour is deceiptfull, and beauty is vane
nitie. 30

Trust not in thy knowledge, for
no man in this world knoweth more
than the very Deuil doth, & yet can
not al his knowledge deliuer him fro
the paines of hel.

Trust neither in the nimblenesse,
and agilitie of thy body, nor in any
other such graces, for euen many brut
beastes, in these things do farre ex-
ceed thee. Asahel that was so light on
foote as a wild Roe (g). hee lost his h 2 Sam. 2.
life by following after Abner (h). A 18.
miserable thing is it to set the heart 23
vpon such thinges. for al is vanitie,
and very foolishnes.

Great rashnesse is it to giue sen-
tence before thou haue heard both
parties, If thou iudge the things of

The first part Sec.

this worlde to be good, why doest thou not thinke the thinges pertaining vnto God to be good in like wise? The men of the world they pronounce sentēce in fauour of the world approving greatly the mucke of this earth, because they neuer tasted the good thinges of the spirit. They deeme the world to be good because they neuer tasted the thinges of God. But such as feelee the sweetnes of the spirit, they vtterly abhorre the pleasures of the flesh.

Diddest thou once but taste what God is, thou wouldest forthwith abhorre all the pleasures and vanities of the world: but because thou relishest not the thinges of the spirit, thou likest better of worldly bitternes.

I herefore that thou maiest enioy those eternall, and true riches of heauen, repel farre from thine heart the desire of all worldly vanities and deceipt.

The end of the first Booke.



The seconde Booke,
which setteth downe the
perversse and crooked cus-
tomes of the world.

CHAP. I.

The conditions of the world
are naught and dangerous.



OVE not the world,
neither the things
that are in the world,
saieth S. Iohn (1.)

1 Iohn, 2
15

Hee that knoweth
not the malice of
anything, liueth by so much the
more securely, by how much hee
seareth not the hurt which may pro-
ceede from the same. Therefore it is
expedient that thou know the condi-
tions of the world, that so the better
thou maiest take heed of them.

The deceipts thereof be manifest,
and the euill customes of the same.

The second parte.

shew how small accompt we should make thereof.

It is the proper tie of the world to poison all those which come neere vnto it. It deceiueth many, and maketh many blinde.

When it flyeth, it is nothing; when it is seene, it is but a shadow; when it is aduanced, it is fire and burneth. It is to fooles, sweet, but vnto wise men, sowre and vsauorie.

They know not what the worlde is which loue it, but they onelie which hate the same.

If thou wouldest know the world, thou must behold it a farre off, for they which come nigh it, they neyther know the worlde, nor themselves.

It bringeth forth much euill, and is the occasion of infinite miseries.

Those which loue it, it hateth, those which trust it, it deceiueth, and those which obey it, it beateth, such as fauour it, it afflicteth, such as honour it, it dishonoureth, such as are mindfull thereof, it forgetteth.

Wee haue more cause to flie the world when it helpeth, than when it openly persecuteth vs. The more fami;

Of worldly Vanities

familiar, the more dangerous is the worlde, and worser is it when it fau-
neth vppon vs, than when it frow-
neth.

He that seeth not the world, shal
be seene of the world. Woe to them
which repose confidence therein, but
happy are they which despise the
same.

The world is both to bee feared,
and fled from. The life thereof, is
deceitfull, the labour fruitlesse, the
feare continuall, the honour, dange-
rous, the beginning, without wisdo-
me, the end without repenſance,
liberall is it in promising, sparing in
performing.

It is impossible thou shouldest liue
in the world securely without feare,
merily without griefe, easily with-
out labour, happily without great
danger.

It intrappeth men with snares, &
neuer ceaseth till they are brought
vnto their graues To loue the worlde
and not to run headlong into manie
miseries, it is impossible.

Thinkest thou ener to see the
world cleane and pure in euery re-
spect? Why man it changeth euerie

moment

The second Parte.

moment, and by the often turning thereof about, it tendeth vnto corruption.

It promiseth ample commodities which notwithstanding it neuer performeth; it reacheth goodly fruite in shew to the friendes thereof, but within it is full of wormes, and intollerable stinck. The glory of the same is so fickle, that it both forsaketh many, while they be aliue, and will not follow any after they be dead.

Of the worlde in the promises, there is falshood; in the mirth, griefe, in the pleasures paine, in the comforts vexation, in the prosperity continuall doubting that the state will change. There is nothing stable, nothing of continuance in the world, onely it hath a shew of good things, whereby it deceiveth simple felkes that cannot discerne the same, who beeing once entered into the gulf of those bitter thinges which erst they thought full sweete, they are plunged and drowned in the bottomlesse gulf of euilasting perdition, through the mighty stormes which it hath rayled.

It is like a crafty marchant which will

Of worldly Vanities.

will shew a cloth which is faire and fine at the first vnfoldings, and sell that for good which after it be laide abroad to the eye, is but very course, and not worth any thing. Such slippery parts doth the world play, vnder the shew of pleasure, it thrusteth vpon vs euerlasting paines.

But stoppe thine eares when it be-
ginneeth to speake vnto thee, thinke
that her voice is like the Mermaides
musicke, which with her sweetsones
doth allure vnto her selfe, that in the
ende she may drowne thee for euer
in the bottomlesse pit of hell.

CHAP. 2.

The snares and deceipts of
the world are to be
taken heed of.



Beware lest there bee a-
ny man that spoile you
through Philosophie, or
vaine deceipt, saith the
Apostle (2).

The world it blind-
deth many by the outwarde shewe
thereof, concealing the inward euils,
which

2 Col. 3. 8

The second part.

which it doth cōprehend. Hee that li-
ueth in the world so deceitful, he had
need to be wary, lest he be deceived.

It presenteth pleasure to voluptu-
ous persons, but vnder that vanitie
there lurketh filthines and sorrowe.
It offereth the glorious golde to the
couetous eye, but not the cares &
troubles which riches do bring. It
entiseth vnto honour and prefer-
ment, but it telleth not the weightie
burdens annexed vnto prelacy.

b Mat. 4.5

The Deuill hee led our Sauiour
not vnto the sanctuary or inner part,
but vnto the pinnacle of the temple,
(b) which serued more for an orna-
ment, than for necessity. So the deuill
and the world they allure not a man
vnto the fight, and searching of the
inward conscience, & of their sinnes,
but vnto bewtifull shewes of vaine
terror and superfluous things

c Leuit. 1.6

God he gaue in commaundement
that the beastes which should bee sa-
crificed vnto him shold first be flead,
and haue their skinner taken from
them (c): but contrariwise the world
will that all the seruice which thou
offereft vnto it, should bee couered
with the skinne of pleasure, honour,
and

Of worldly Vanities.

and commoditie, to the extent that the entrails of wickednes may not be scene at all. Therefore thou shalt do wel as God commandeth, to take off the outwarde skinne of voluptuousnesse, and so shalt thou perceiue the deceiver, the scruples, and the filthines, which lieth hid and couered vnder those exterior thinges. Thou must take away the barke of wickednesse, fles and deuide the entrails of sinnes, which are full of deceit, so shalt thou behold, and that sensiblie the vanity and naughtines of that which thou hast loued.

Behold the fraud of the worlde. Great things they seeme to thee small things and vile, God himselfe which is incomprehensiblie great, hee seemeth but small in thine eyes, because thou art farre estranged from him: and the small thinges of this world, they appeare great vnto thee, for thou louest them, which the Apostle iudged no better then dung(d). The friends of God replenished with the light of heauen, they haue knowne and made knowne the deceptfulnes of the world.

Wouldest thou somewhat consider
both

both of what small continuance the shinges are of this life, and with what toile they be gotten, and with what care preserved, it cannot be but thou wouldest take another trade of life than thou doest.

Looke not so earnestly vpon these worldlie pleasures and vanities, least thou be taken by the snares of them, and least their goodlie shewes so dazzle thine eyes that thou rush headlong into the pit of hell.

There is nothing in the vnderstanding, but first it was in the senses. After that the vnderstanding hath once drunke out of the chanel of the senses, the world playing Iacobs part(c) sticketh there downe white rods of greene poplar, and hasell, and of the chesnut of faire delightes to beguile thee withall, and to infect by thy senses, thy vnderstanding.

The honors and pleasures of the worlde they are but as flowres that soone fall, and fade awaie. The world offereth to thy senses flowres and vanities: and albe it thine vnderstanding be pure, yet the senses labor by the outwarde thinges to dull and darken the same. And as a menstru-

Of worldly Vanities.

ous woman dooth pollute the glasse which she looketh in : so a naughty imagination infecteth the vnderstanding with error. And when the vnderstanding hath once tasted the water which sensuall imaginations haue offered thereunto, it conceaueth like Iakobs sheepe, lambes of patty color, and with small & great spots (f),
euen worldly desires, and bringeth forth afterward sin and ill works (g). f Gen. 30.
39
g Lam. 1. 25

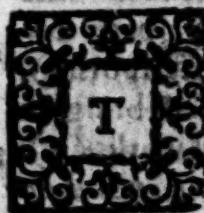
Fixe not therefore thine eyes vpon the greene rodde which the worlde presenteth to thy consideration, for it is but a bare shewe without substance. It deceineth worldly men, as the burning candle doth children. Children many times when they see the candle, they cannot bee content, but they must needs touch it with their finger also, and they haue no sooner so done, but they plucke it backe againe and crie. So the children of this world, euen like infants without discretion, deceiued with the apparent shewe of worldly bewty, they cast themselves into the flames of wickednes, but after they finde that both their handes be emptye without substance, and their conscience

The second part.

science feared by the fire of sinne.

CHAP. 3.

The world is false, and seeketh to deceive.



Here be some that being about wicked purposes, do bove downe themselves & are sad, whose inward partes burne altogether with deceipt, sayth the

allccles. 19 wiseman (a).

25 Give no credite to the woulde, neither enter into any league of friendship with the same, for it thou doe, it will play with thee, as Ioab did with Amasa, who took Amasa by the hearde with the right hand to kisse him (b), and with the left stabde him

6 2 Sam.

20 with a sword.

9, 10 Whatsoever it saith and counsaileth it is but falsehood and flattery: whatsoever thine appetite shall entice thee vnto, it is but deceit to abuse thee withall, for though it promise life, yet leadeth it vnto death, so that if thou beleene the same, thou shalt perish with Ahab, which beleueed the

Of worldly Vanities.

the foure hundred false Prophetes,
 that flattered and promised him both
 life and victorie(c). But Michaiah e- c. 1. K. 22. 6.
 uen the remorse of conscience it is,
 which telleth truth, and discovereth
 the manifold deceites of thy flatter- 17
 ring affections. Yet for al this thou
 pursuest it with hatred, as Ahab did 26
 Michaiah for telling him the truths
 thy conscience it seeketh thy profit
 & yet thou canst not abide the coun-
 sell of the same, but choosest rather
 to goe out of the waie with lying
 spirites to the losse of thy life, than
 to doe well with the Prophet of God,
 and so live without daunger. The
 worldlie man following his affecti-
 ons, doth euen hasten vnto the battell
 of death, where hee doth loose his
 life.

These be like the false witnesses of
 Jezebel(d), which being once heard,
 do euen quench the spirite, and kill
 the soule. Give none heed vnto their
 lying wordes, vnlesse thou wouldest
 be taken captiue by the nets of their
 false deceites. d. 1. K. 22.
20.
13

All the louing countenance of the
 world it is but fained to entrap thee
 before thou art aware. Therefore
 Bib. though

though the worlde doe now the we
is selfe a friend, yet when neede shall
requisit it will proue an enemy. It will
doe by thee as quicksilver doeth by
gold, which although it be neuer so
fast ioined vnto it, as soone as it com-
meth once to the fire or furnace, it
goeth straight awaie, and forsaketh
the golde. Euen so when thou hast
most neede in the fire of tribulation
the world will forsake thee, that thou
maiest knowe how vaine the glorie
thereof is, and that in a moment it
vanisheth awaie. The friendship of
the same is but flatterie, it fauourith
now a while, but it helpeth not at a
pinch.

|| Drinke not of the sweete milke of
worldlie pleasures, neither sleepe
thou vpon the word of falsitie which
the world shall giue, if thou wouldest
liue, and not die an euill death, as
Sisera did, who committed trust vnto
to Iael, and entertained of her, was
afterwarde fastened to the ground
with a naile, and killed by her whom
he thought to be his friende (e).

e Ind. 4. 18
19. &c.

|| Trust not the honors and pleasures
of the worlde, vnlesse thou wilt die
an euill death also, as that Prophet
did

Of worldly Vanities.

did, who for giuing ouerlight credite
vnto the wordes of a false Prophet,
was killed of a Lion as he was going
on his iourney (6). f. 1. K. 13.
33
24

Though it may seeme no sinne to
liue in prosperity, yet questionles it is
very dangerous.

The world it seemeth faire, wher-
as it is foule and yaine like an image
of wood that is set out well, & brauch-
ly to the sight, being within nothing
but a peece of olde rotten timber.

The fisher vseth to couer his hookes
with baite, to catch and take fisher
withal: so the fauours and good con-
suetude of the worlde, they tend all
vnto thine hurt. And vnder the
greene grasse lurketh the venemous
serpent. Thus whored of Babylon shee
gaue deadly poyson out of a golden
cup (7). How many doe drinke wice
out of the vessel of honoure, riches,
and vanity. By this golden cuppe,
the simple aree decetted, little per-
ceiuing the poyson that lieth secret in
the same.

Flie therefore this decetful, thereof,
if thou haue a desire to escape destru-
ction.

CHAP.

CHAP. 4.

The promises of the worlde
are false and deceitfull.

a Eccleſi. 29

20.



As for promises saith
Ecclesiasticus in effect
(29), hath destroyed
many a man, booke do

Who in this worlde
hath found either ioy without sor-
row, or peace without troubles, or
health without weakenes, or mirth
without griefe?

The world is promiſeth all good
things, but it giueth nothing, but
euill, it promiſeth ioy, it bringeth
paine, it promiſeth to continue, but
it stayeth not, it promiſeth reſt, and
bringeth trouble, it promiſeth estima-
tion, but it cauſeth ſhame, it promi-
ſeth long life, but by experience wee
find that our life is both ſhorte, and
ſubiect to manifold perils and miſe-
ries. And the life which it ſheweth
it may not be called the true life.

The life of ſome it prolongeth, to
deceau, of ſome it ſhorteneth, that
they may haue no ſpace to repent,

of

Of worldly Vanities.

of some it prolongeth, to make them
proude; of some it shorteneth, that
they maie doe no good at all, but liue
as them list. All these it deceiueth, de-
prining them of the true knowledge
both of God, of the worlde, and of
themselues.

Seauen yeeres did Iacob serue La-
ban for his daughter Rahel (b), wher-
by hee deserued to haue her for his
wife; but his father in lawe gaue him
Leah in stead of Rahel, by deceite.
Such partes playeth the world, it pro-
miseth one thinge, and intendeth an-
other. The men of the world they
perceane not the auisic of the world
vntil the daie appeare, and the darke-
nesse of this present life bee departed
awaie by death: when the eies of
their vnderstanding be opened, then
like Iacob they perceane the subteltie
of craftie Laban the world.

Manie although they see wel eno-
ugh the deceitfulnesse of the worlde:
yet are they content to be deceaned
thereby, and to fall at noone daie
when their eies be open.

The three friends of Iob agreed
together to come to lament with him
and to comfort him (c). but afterward

Job. 2. 11.

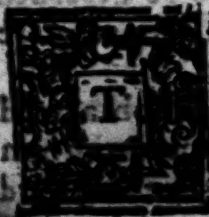
The second part,

d Job. 4. 1. even those his friendes did vex him,
 11. &c. and speake much euill of him (d). So
 Job. 5. 1, &c. the world it draweth neere vnto thee
 Job. 8. 1. &c. with faile wordes at the first like a
 Job 11. 2, &c. friende, but afterwarde thou shalt
 finde him an hard aduersary of thine;
 it commeth flattering with pleasant
 speeches vnto thee offering friends-
 ship, but shortly after it proueth
 thy cruell enemy. It promiserh long
 life vnto thee, and so hindereth thy
 spirituall going forward, that so thy
 turning vnto the Lord being negle-
 cted thou maiest be driven headlong
 at length into the pit of hell.

Beware thou giue no credit to his
 deceitfull words and sayings, other-
 wise trust vnto it, thou shalt egregi-
 ously be deceiued in the end.

CHAP. 5

Worldly men are soone for-
 gotten of the world.



Their memoriall is peri-
 shed with them, sayeth
 the Prophet (a).
 Care not for the
 friendshippe of the
 world,

Of worldly Sanities.

world; which soone forgetteth them
which loued it.

If thou art desirous to bee had in
mind of the world, then despise the
same, so wil it neuer forget thee.

Whom then doth the worlde re-
member? Ege those men which haue
sted from the delights thereof: those
which haue been enemies vnto it, and
set nothing by it at all, the world hath
yet in as fresh remembrance as if they
were liuing still.

The righteous shalbe had in euerla-
king remembrance, saith the Scripture Psal. 112.
(b). Doth not the memorie of the
good Sanctes of God, and the Apos-
tles endure most happily to this day
throughout the whole worlde? And
whose names are more honorable
euen among the most honorable in
this world, then theirs which most of
all haue despised the honor of this
world? God be loueth them which
hate the world; and he receueth them
which forsake the same, yea the very
world keepeth such in a lasting re-
membrance.

Many had neuer beene so spoken
of to their perpetuall praise, had
they not reuouced the vanities of

The second part

the worlde, as they did. And experience doth, did nothing else, teach vs, that by desiring to get, we loose honour; and while wee come to be great, wee become smal; that which we thinke shal be the meanes to vpholde vs, shal throwe vs downe; and then wee loose, when wee thinke to gaine. O foolish wee, and blinde in deede, that would be deemed great, when God wil haue none to be great, but such as first were smal(c): we hunt

Math. 9. after fame, and yet shal neuer be remembered.

Math. 23. 3

No man is more honorable than he which shunneth honor; None richer than he which is content with a little, none shal sooner be forgotten, than he which most ambitiously hunteth after glory.

So Mattathias vnto his sonnes saide on this wise(d); Now therefore, my sons, be ye zealous of the law, & giue

1 Mac. 2. your liues for the coue[n]t of our fathers

30 Cal to remembrance what acts our fathers did in their time, so shal ye receiue

31 great honor and an everlasting name.

The prouidence of God hath so appointed that there should be a perpetual memory of the enemies of the world, and

Of worldly vanities

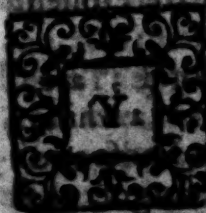
and that the friends of the same
should quickly be forgotten.

God utterly put out the remembrance
of wicked Amalek from vnder hea- Exo. 17, 14
uen(e). The memorie of the iust shal
remaine with their Lord for ever: but
the name of worldly men it shal perish
and that long before the end of this

It is a foule vanitie for the leauing
of a short memorie behinde thee in
this world, to offende thy God. And
forasmuch as the world is so forgetful
of his friends, repose thou al thy trust
in God, as in a most true and assured
friende.

• CHAP. 6

The righteous, and not the
wicked, shall be had in
remembrance.



Our memories may be
compared unto ashes.

saith Iob. of worldly
men(a).

Iob. 17, 12

In this life the wind I
never cease to blow:
and to disperse the ashes. I meane
the

The second part

the fame and memorie which the
worldling so seeketh. The Psalmist
doth saie (b). *The wicked are as the*
b, psal, x. 4. *chaffe which the wind draueh away.*

Great is the vanitie of men, which
knowing that they shall be turned into
ashes which the winde bloweth to
and fro, do yet for all that, surmise
how their memory shall endure.

And were it so that thy name should
continue for euer among men in this
world, what the better wert thou if
thou shouldest by Gods displeasure
be thrown hedlong into the pitte of
hel? would thy great name either
deliuer thee from thence, or diminish
thy paines?

Couet not therefore a remem-
brance of thy selfe in this worlde, if
thy conscience be spotted and pollute
d with sinne: neither desire thou
vainely to fly abroad in the mouthes
of men, for such desires are crossed
and haue their end.

They which loue the world, are
loued of the world againe for a while,
which yet is but very short. For soone
I say vry soone are they forgot, as
though they had neuer been.

The memoriall of the iust shall be blessed
but

Of worldly Vanities.

But the name of the wicked shall rot, saith ePro. 10. 7
the wise man (c).

Soone cometh to an ende the re-
membrance of this worlde. Yell, if
you can, I beseech you, of the great
dignities, riches, and beautie of so
many men of this worlde before our
daye. Is not the very names of them
euen buried with the bodies? Their
proud palaces are overthrowne, their
vainglorious tombes are destroyed,
and of all their waies not one steepe
is knowne.

The life of man it passeth away
like a flowre, and that the worldlings
say, they pay full deare for the same.

The pleasures were but momentarie,
but the paine shall be not transitorie,
but eternall. Their glorie was but in
the instant, but their labour and to-
mentres in the life to come, are infi-
nite. These evils many doe not so
much as thinke of, til they fall into
them. They purchase with great labour
and sweate, small honor & a litle plea-
sure, which while they think to enjoy
they are deprived of before they are
aware.

Many have much laboured to ac-
cume the same land and praise of

The second part.

yet al in vaine, How many haue there
beene, whose learning was much
commended while they were aliue,
who are not so much as spoken of
they being now asleepe. Together
with their bodies their memories are
extinguished.

Againe, where be those great kings,
and princes with al their pompe, su-
ches, and delights? God is their
memory like a shadowe, as if they had
neuer beene.

Againe, our pot and cup compas-
nions, whose bodies we trample vpo
with our feete, where be they now?
They shal not returne vnto vs, but
we shal goe after them.

O, how do al thinges passe away?

How are the mightie purthrowen (d).

Al thinges together with time do con-
sume, God he alone is euertlasting (e)
the pleasures of the world they contin-

ue not.

Al thinges doe fade, and soone shal
wee be separated one from another,
soone shal the wormes eate and de-
uoure the carcases of vs al: shorlie
wee shal returne into dust and ashes,
yea the houre is euen at hand, when
flesh and blood shal be meete duste

and

Of worldly vanities:

and ashes.

Neuer let it come into our thoughts that wee shall speede better than such as liued afore vs haue done, but as they are forgotten, so shal we be.

To conclude, al things make haste to their end, all thinges are meereley vaine, saue onely to loue God, which shall last for euer (f), and what glory the world hath, it passeth and is gone in a moment. 1st. Cor. 13. 13.

CHAP. 7.

Soonest are they forgotten,
which fauoured the world
most of all



N vnwise man knoweth
it not, and a foole doth
not vnderstand this, saith
the psalmist (a).

a Psal. 92. 6,

Much doe men of this
world labour and con-
tend for promotion in the world, who
afterward the world wil neuer knowe
nor acknowledge.

Great was the friendship Nabal (b) found at the handes of David, notwithstanding when David was in

1 Sam. 25. 6
7

The second part.

necessitie he could receiue no reliefe
 from Nabal, for thus he answered
 c. 1 Sam. 25. the seruantes of Dauid (c), *Who is Dauid?*
 10. *and who is the the sonne of Isbaie?*
There be many seruantes now adies that
breake away euery man frō his master.
 11. *Shal I the take my bread & my water,*
and my flesh that I haue killed for my
sheepers and giue it vnto men, whom I
knowe not whence they be? Nabal by
 d. 1 Sam. 2; interpretation is a foole (d) a notable
 25. figure of the mutable world, which
 leaueth such in aduersitie, as haue ser-
 ued the same greatly in the daies be-
 fore.

This vngratfull world is like vn-
 to an Inkeeper, who wil take none
 acquaintance of his guest, neither
 knowe him, as one that can keepe no
 reckoning of so manie as vse his
 house, notwithstanding the guest do
 tel how long while he lodged in his
 house, and spent many a faire shilling
 there. So the world it will take no
 knowledge, when it should, of such as
 haue vsed it most.

If thou desire to be had in remem-
 brance of the world, then handle it
 hardly, and make not of the same.
 This is the cause why the worlde fore-
 getteth

Of worldly vanities.

getteth not good & helie men which
lived here in this worlde, even be-
cause they set nothing by it, nor care
red for the same. So an holte will soo-
ner have that sheel in remembrance
of whome he receivede damage, than
him which hath not hurt but brought
gaine to his purse.

O how many have lived in this
world in great authority, dignitie,
and riches, who now are no more
thought vpon, then if they had neuer
beene.

If thou be wise therefore renounce
the world, and addict thy selfe vnto
the seruice of Christ, who doth know
his sheepe, and will feede them. For
euer, in the most goodly pastures of
eternall glorie.

CHAP. 8.

Many are the slaungers which
the men of this world
are subject vnto.



He that saile over the
sea, vnto the perills there
of, saith the wise ma^(a),
I will heare it with
our eares, wee warrell

a Eccles. 43

The second Part

The nauigation which wee make through the troublefome waues of this world is by so much more dangerous than the other, by how much it turneth vs more from the rest of the soule which we expect in the heauen.

The waters of the sea are bitter, so are the pleasures of the world: In the sea the great fishes doe eate vpp the small, so in the worlde, greaer men doe euen deuoure and eate vpp the poore, the waues of the sea bee neuer at rest, but alwayes are mouing and working, so the hearts of worldlinges they are neuer quiet, but are continually beaten vp and down with the heauy thoughts & cares of the world.

b I/a-57

30 (b), The wicked are like the raging sea, that cannot rest, whose waters cast vp mire and dirt. Daniel hee saw the foure windes of the heauen strue vpon the sea.

The companion of honor is care, and with riches go carefullnesse, among the dignities and rankes of the worlde is mixed pride and arrogancy for the most part.

You

Of worldly Vanities.

You shall see few rich men but they haue store of sinners: few men of greate calling, but they are proud: few that followe the trades in the worlde, that loue God from their heart, yea a wonder were it, that a man wrapped among the busines of this world, should put his confidence in the inuisible God.

Happie is that man which setteth not his heart vpon the vaine thinges of this world, which are so full of daungers, and trappes, and drawe hed long vnto hell. If thou wouldest bee deliuered from them, flie with Eliah into the wildernesse of true repentance(c). Much trouble in the world thou mightest auoide, if diligently thou didest thinke thereof: but he that doth not somuch as feare them falleth into them ere hee be aware.

c 1.K. 19.4

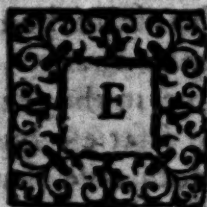
When there is a calme in the sea, the Sailers be in good safetie: but when such a storme doth arise that doth hazarde the ship, and all therein, then is it their manner for the sauing of their liues to throwe their goodes ouer boorde. If then for the safetie of the bodie men will euen throwe awaie their temporall riches,

The second part.

how much the rather should wee doe
the same if they bee an impediment
to the spirituall proceeding. I referre
not therefore I pray you these mo-
mentany and transitory things, to
those true riches and eternall.
And seeing the world is like in
many respectes to a tempestuous
(Exod. 14) sea, where daunger is present, looke
well to thy self, that with Pharao the
King of Egypt thou bee not drow-
ned therein (d).

CHAP. 9

Men are not to bee without care
of their *saluation, living in*
this dangerous world.



23 K. 19.5

Isaiah and slept vnder
the *juniper tree*, saith
the Scripture (a).

Wayfaring men
doe vse to rest them,
and to sleepe vnder the
shadow of a tree, as they iourney
by the way: and when the shadow
is gone, and they begiine to awake
they finde themselves all in a sweat
by reason of the parching heate of
the

the Sunne.

Are not all the things of this world
as a shadow, in which the seruantes
of this world doe lie and rest them-
selues, while being forgetful of their
owne saluation, they repose confi-
dence in the vaine honour of this
world?

If thou trust in the fauour of prin-
ces, thou sleepest vnder a shadowe
which soone is gone: for their fauor
continneth not, and quickly mayest
thou come into disgrace with them
if they do liue, but if they die, being
honoured before of some, thou shalt
then be forsaken of all.

Cursed bee the man that trusteth in b 1er. 17.5
man, saith the scripture (b), Put not
your trust in princes, nor in the sonne of c psal. 146,
man, for there is none helpe in him: (c).

You can promise to yourself nothing
certaine from these men, for if they
fauour you to day, they may abhorre
you to morrow. Sleepe not vnder
the buckler of strange friendshippe,
or of riches, for these last not. Trust
not in bewtie, for as a vapor it vani-
sheth soone away. Put no confi-
dence in the glory of this world, For
as the winde it is quickly gone. As

for honours, alas they passe away
euen as a smoake, and as a shadow.
Whatsoeuer things are in this world
they slide away, and are transitorie:
euen thy selfe man, shortly shalt be
carried to the graue.

d: Sam. 26 Saul he put his trust in the strength
of his men and weapons which hee
had about him, and therefore hee
took himselfe to sleepe to the ha-
zarding of his person(d). Euen so man
7 ny men reposing trust in the strength
8 of their bodies, and youth, put off
the amendement of their liues secure-
ly from time to time, whereby they
fall into the danger of losing the life
of their soules for euer and euer.

The Sonne of Saul Ishboseth hee
slept at noone day on his bed in a
troublesome time, where hee was
smote, slaine and beheaded(e). Take
e: Sam. 4. heede that the like come not vnto
5 thee, as it can hardly be auoided, if
7 thou sleepe securely in the vanities
of this world. Death it will come, as
the length, and being awaked out of
thy slumber of sinne, thou shalt find
thy selfe cast headlong into that vn-
quenchable fire of hell.

At the point of death how wilt
thou

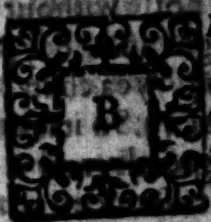
Of worldly Squires

thou be troubled in minde, when all
the things wherein thou trustedst
thou shalt see couerred into a smoke
and shadow.

Sleepe not therefore in the sha-
dowe of worldly vanitie, least in
death thou finde thy selfe enuiro-
ned with sundrie afflictions and tor-
ments.

CHAP. 10.

*It is a miserable flauerie to
serue the world.*



*Because your fathers haue
forsaken me, saith the
Lord, ye shall serue
other Gods day and
night (a).*

1. Pet. 18.

*11.
13*

They which giue
themselves to the satisfying of their
owne desires, they shall suffer such
torments as be intollerable.

The fained loue of Delilah it was
the cause why Sampson did loose
both his eyes and his liberty, beeing
made a slave to grinde in the prison
house (b). Thou art like vnto blinde
Sampson, whose euer thou art, which

b Iud. 16.

*18
39, &c.*

go off vp and downe continually seeking the riches of the world, and the satisfying of thine inordinate affections.

We haue wearied our selves in the way of wickedness, and destruction, and gone through dangerous waters, sayeth the wise man in the person of worldly

d Wis. 5. 7. prophane men(d) If thou giue thy selfe to serue the world, looke to get no more for thy paines than Sampson did, which had no recompence at all for his great labour.

Many yeeres had Iacob done seruice vnto Laban, not without great toyle Both by night and day, who often deceaued him, yea changed his wages ten times(e). So it fa-
e Gen. 31
4. reth with many that greatly and a long while haue done seruice to the world, when they looke to be well rewarded, they find in the end not half that which they looked for and haue deserued, yea nothing at all for all their great labor & turmoule. Now if the men of this world doe suffer labor, and that in vaine for to serue the world, what labours are to bee endured in the seruice of Christ, which will defraude no man of his due, but abun-

Of worldly Vanities.

abundantly reward above all desert?

They which will not for things to come change things present, are like vnto the Iewes which chole rather to suffer the tyranny of Pharae in Egypt(t), than by a little pains taking to enter afterward into the rest of the promised land.

Exod. 2
14

In the Gospell wee readeth that certaine invited to that great supper, had rather followe their owne busines then come vnto the feast of the celestiaall king(g). Had he bidden them vnto paines taking, they might in some sort haue been excused, but calling them to so heavenly a feast, there is no place of excuse left vnto them.

Luk. 14
16

Greatly dost thou erre, if despising the sweete yoke of Christ thou embrace the intollerable bondage of the world. A foole is he that will chuse continually to be pained with the ach of the tooth, rather than hee will plucke out one tooth and so be eased for altogether. And as very a foole he is that will passe his time in paine and griefe of the soule, by following his vngodly affections, rather than to haue the comforte of the spirit by

The second part.

subduing the vnrulie passions of his heart through the discipline of the worde.

Doth it not argue great folly in that man which beeing free, to the preiudice of his owne libertie, will enter into matrimonie with a woman that is bond? And is it not as greete foolishnes, despising the feare of God, for the will to submit it selfe to the seruitude of creatures, and the bondage of the world?

Did not Sampson declare a great oversight, in that knowing himselfe often to be deceaued by Delilah, and that she ment nothing more then to deliuer him into the handes of the Philistines his enemies, yet had rather with the danger of bondage to serue and obey her, as it fell out to his vtter overthrow, than to crosse her desire, or to bridle his owne affections? Into the same reproach thinke not but thou shalt fall, if thou beleene the enticements and falschood of this flattering worlde. Take heede least the world do make a sale of thee, as Delilah did of Sampson. If it doe, with Sampsons, thine eyes shall be plucked out, so that thou shalt not behold

Of worldly Vanities.

beholde the deceits, the cares, and troubles of the world, nor taste any whit how sweet the yoke of thy Saviour Christ is(h).

Oh how much better is it to serue God, and so to raigne, than by seru-
ing the world to feele that intol-
erable hunger and thirst in the pit of
hell(i).

h Mat. 11.

30

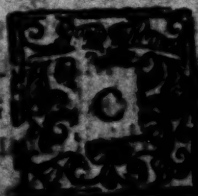
i Luke 16.

24

Being warned therefore by the dangers of other men, casting off that most grievous yoke of the worlde, put thou vpon thy shoulders the most comfortable yoke of Iesus Christ.

CHAP. XI.

Griuous is the yoke which
worldly men do beare.



Come vnto me all yee that
are weary and laden, and
I will as a yoke, take my
yoke on you, and learne
of me, that I am meake
and lowly in heart, and
ye shall finde rest for your soules, sayth

a Mat. 11.

38

39

the Lord(a). The men of this world as men lo-
den yea broken with labors they go;

The second part.

for what the world toucheth, it getteth
with toyle, it keepeth with feare, and
leaueth with griefe.

It is written in the Revelation, that
they shall haue no rest day nor night
which worshippinge the beast and his
image (b): so shall it be done to them
which follow the beastlie appetites
of their mind.

Little children and fooles are the
more to be borne withall, if by run-
ning vp and downe all the day after
a reede or feather, they take a fall in
the end. But for thee, a man that
should haue reason, to labor so eage-
rly for so short pleasures, which after-
ward will draw thee headlong into
the pit of viter destruction, it is a
soule shame.

Thou seest not whether thou go-
est; thou knowest not the danger
wherein thou liuest; thou markest
not the labour which thou endurest;
nor that it is of no value, which thou
seekest, nor that vaine is all thy labor,
nor that any reward shall be giue thee
in the end, but that which is full of sor-
row, and all manner of molestacion.

He that will flee a towne will take
heed, if he be wise, that his charge
be

Of worldly Vanities.

be not greater, than the commodities which he looketh for by the winning of the same. Marke how dearelie thou payest for thy seruice done to the world. The pleasures thereof be full of sorrow, they are like bitter apples that will set thy teeth on edge.

The Lord saith (c) *I will stoppe thy way with thornes, and make an hedge that she shall not find her pathen.* The cares both of getting and keeping of riches, hath the Lord laid as thornes in the wayes of men, that perceiuing the trouble without profite, which they bring, thou shouldest take heed of them. Hos. 2. 6

In pleasure thou shalt finde paine, and grieve of conscience, in prosperity gall and bitternesse, and sinne it selfe is the torment of the sinner. Thus you shall still finde that paine and prosperity, are linked together.

If thou loue the goodes of this world, will you not haue the troubles and trauailes are many which you must endure. If you be in prosperity, you shall still feare a day of change: if in aduersity, then liue you in continuall paine. And this God he suffereth,

d Math. 4.
10

reth to the end thou shouldest only
serue and sticke vnto him.

Some are so giuen vnto the voluptu-
ousnes of the flesh, that they feare
not to seeke fruite from the prick
of thornes. such are those men which
dread not euen to wound their con-
science, and to hazard their saluation,
so they may satisfie the corrupt af-
fections of their wicked flesh. Yet
when they haue laboured al that they
can, they reape not the end of their
heartes desire, howsoeuer they giue
themselues to please the senses.

O, if thou diddest waigh with what
damage to thy conscience, thou dost
purchase this short delectation, surely
thou couldest not me thinke bee so
mad, as with such losse to giue thy self
to the world.

Therefore seeing hether thou
hast felt enough the hardness of this
worldly yoake, turne thee vnto
Christ that so longingly calleth thet,
so at the length thou shalt knowe
that of the world the yoake is intoler-
able, but of Iesus Christ the yoake
is easie and sweet.

The yoke of Christ is sweet
and pleasant.



*The yoke is easie, and my
burden light, saith the*
Lorde (sa).

Mat. 11

30

The yoke of Christ
is to them which loue
it: easie to them which
are neither hote nor colde, heauie:
to the proud, bitter, to the meeke,
light and loughly to the humble: Iea
sue that is so sweet, maketh all things
sweet: and euery vertue hath some
thing that is good ioyned thereunto,
which doth recreate and comfort the
exerciser of the same.

It is a comfort to the afflicted in
punishments to haue a companion.
Thou hast Iesus a partaker of thy af-
flictions, so that thou maiest beare
this burden the more easilie.

He that taketh vpon him the yoke
of Christ, hee cannot continue long
without some comfort.

The holy law of God is called a
yoke, which is wont to bee borne

The second part.

upon the shoulders of two beastes. If thou submit thy selfe to the yoke of Christ, thou shalt not goe alone. For the Lord himselfe wil be yoked with thee and beare parte of thy burden.

In all the paines taken of thee for the loue of GOD, thou shalt finde Christ alwaies a companion therein.

The lesser oxe beareth the heavier parte of the yoke. Christ of all men is the most humble, he taketh vpon himselfe therefore the greatest part of the yoke, that thou maiest haue the lighter. To Christ the yoke was heauie but to vs it became through him, light. What canst thou doe for him, which hee hath not done first for thee?

It much easeth the burthen of the seruant of God, when he considereth the greate burthen which his maister Christ hath borne.

As much as the mercie of God is betier than man, so much is the yoke of Christ sweeter than all other burthens.

He that beareth not this burthen, is burthened: but he that beareth the same

Of worldly Vanities

same, becommeth light. The yoke of Christ it doth not burde but lighten a man.

Is the bird for the burden of al her feathers, the more burdened, or not rather the more light to fly, though rough that burden, than if shee were without the same? The burden of Gods holy yoke it maketh a man not d'rouse, but diligent; not sad, dull, and heauie, but iocande and prompt vnto the business of God. Such as are subiect vnto the Lorde and his yoke, they are not bond slaues, for thereby they get the true libertie and dominion of the spirit. That laborious waie of Christian repentance it is made sweete and comfortable thorough the company of Christ Iesus.

In the troubles which for Christ his sake thou dost suffer, thou shalt be refreshed with most sweete consolation.

bPsa, 118.

2.

The Psalmist doth say (b) *when I eat of the labors of mine hands*, he saith not, *The fruit of the labors*, for the seruant of Christ shal loy not onely in happinesse it selfe, which is the fruite of labours, but euen in the la-

The second part.

bours themselves hee shal comfort himselfe in this life, through the tast which the soule perceiueth in tribulations sustained for the name of Christ.

O gracious is the Lord which in this banishment, and time of troubles doth giue rest vnto his chosen seruantes.

Sweeter bee the teares of the which pray, than is the laughter of worldly persons: more delectable is one droppe of spirituall comfort, than all the comfortes and pleasures of the worlde.

The ioyes of Christ his seruantes are vnspokeable euen in the sharpnesse of their afflictions, and as the flowers are among thornes, such are they.

Little knowe the men of this world what they say when they iudge the yoke of Christ sharpe and soure, and their wordes are so much to be waide as the wordes either of a blind man that will iudge of colours, or of him that will condemne a way as it which he neuer went, nor yet knoweth. But seeing all the Saintes of God haue carried vpon their shoulders the yoke

Of worldly Vanities.

yoake of Christ, and haue by experience found the same to bee light, more credit is vnto them to bee giuen, than to those men, whoseuer they are, which neuer did vndergoe the same.

No man euer hath taken vpon him this yoake of Christ, but he hath confessed that the same was light; againe no man will say it is bitter and intolerable, but hee that knoweth not what it meaneth. This wil they resist to bee true, who laying aside the burden of sinne by humble confessing them vnto the Lord, haue found themselves so lightened as they seemed forthwith to be rapt vp into the heauens.

If such comfort cometh vnto vs by forsaking of sinne, howe much greater will the consolation be in proceeding forward in the holy exercises of most Christian vertues. For of one good deede thou shalt not be called good, but of many actions. The habite of vertue it commeth after thou hast first seuered thy selfe from euill, and exercised thy selfe in godly vertues. And by proote thou shalt finde that well it will goe with

The second part.

thee when thou feelest the true comfort of the soule by going forward in the way of the spirit. *The natural man perceiveth not the things of the spirit of God(c).* & of many good things is he deprived

c 1 Cor. 2.

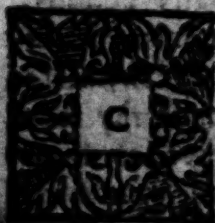
O that but even a little thou hadest tasted the ioy of the holie Ghost, thou wouldest soone take the things which seeme so sweete here in the world, for very soure and bitter.

Seeing the yoake of Christ is so sweete, and the yoake of the worlde so burdensome, take vpon thee, and that cheerefully the yoake of the Lord so at the length thou wilt say that both nowe it doth, and hereafter it will go wel with thee.

CHAP. 13

In all our troubles we must
make recourse vnto
the Lord

a Mat. 12. 28



Come vnto me, al ye that
are weary, & laden, &
I will ease you, saith the
Lord(a).

If thou forsake God
and

Of worldly Vanities.

and runnest backe vnto the worlde
looke not for any comfort in thy
troubles. So long as thou obeiest the
desires of thy minde, and the world,
so long assure thy selfe no consolatio
wil come vnto thee.

That good woman Mary Magda
lene (b), when shee was comforted
she came vnto our Saviour Christ in
to the Pharisees house (c) and had her
sinner forgiven her (d): but desperat
Iudas flying vnto men (e), hanged
himselfe afterward in desperatio. Here
you may see that wiser was that wo-
man, than Iudas the Traitor: they
had both offended, and both confes-
sed their sinnes, but better did she for
her selfe in flying vnto the fontaine
of comfort, than the foolish Disciple,
which leauing his life sought his own
death.

b Ioh. 21, 3,
c Luke 7,
37,
38. & c.
d Luk 7, 48
e Math. 27,
35,

If a picture that sometime was
faire and perfect, afterward become
mild soule and spotted, who better
can restore the same to the former
integritie, than the painter which
first made the same? So if thy soule
be defiled with the spotted of sinne,
who better can reforme it than God
himselfe, which created the same af-

The second part.

{ Gen. 1. 27 ter his owne likenesse(f)? Betake not therefore the reformation of thy soule to the worlde, for it cannot mende, but empaire, yea vutterly destroy the same. Beleeue not lies, but turne thee vnto God the fountaine of all mercy. Hee that wil aske an almes of a poore man when a rich man that is both able and willing also to giue, is present, is a verie foole. No creature is so rich that it can comfort thee; but God onely heerein is most liberall. Turne therefore thy praiers vnto him, and cast thy heart vpon his kindnesse, who is the true quietnes & consolation.

Seeke vnto thy Sauour Christ, 2 Gen. 1. 9. as the doue sought vnto the Arke of 7. Noah(g). But hang not vpon this worlde, as the rauen hanged vpon carion. The deue founde no rest vntill she returned vnto the Arke againe.

If thou wouldest inwardly be comforted in thy soule, fly the outward consolation of the body. If thou hungrést after Christ, hee will fill thee with the bread of heauen.

Happy is he that setteth not his heart vpon any creature, but dedis catch

Of worldly vanities.

careth himselfe, and al his works vnto the Lord.

One thing is needful vnto thee (h). Is it not better to ioint thy selfe to one than to many? Let others seeke if they wil, varietie of things external, seeke thou that one thing which is spiritual, and with that be content. Of one al thinges proceede, and not that one thing of many.

h Luke. 10.
41.

By seeking these visible thinges, while thou thinkest to finde rest in them, thou forgoest the things which are truly good; & if thou turne thy selfe vnto transitory goods, thou shalt leese, trust vnto it, the good thinges in deede, and finde thy selfe incombred in many troubles: but if vnto God the loueraigne good thou turne thy selfe, then shalt thou in him finde quietnesse, and a plentiful heape of all good thinges.

Seeke the water of life to refresh thy soule whichall at the fountaine which by no possible meanes can bee dried vp. For better is one drop of heauenly consolation, than all the floudes, and streames of worldly pleasures.

The men of this world they seeke

The second part.

for quietnesse in thinges that bee out
of quiet ; and for continuance in
things transitory. Let them therefore
take to themselues the dignities of the
world; but let it be as a shilde vnto
thee to make recourse vnto God and
in him to repose al thy trust and con-
fidence.

CHAP. 34.

The comfort of this world,
as they are not true, so neither
be they of continuance.

a Psal. 37.

85

36



I Have seene the wicked
strong & spreading him
(else like a green bay tree.
Yet he passeth away, and
loe hee was gone, and I
sought him, but he could not be founde,
saith David (2)

The righteous haue been counted
for dead in this worlde, like the trees
in winter, whose vertue remaineth
hidden in the rootes. Therefore in
the sight of the world they seemed
fruitelesse, and good for nothing. but
the sommer being come, their vertue
flourisheth, and then will they shewe
them

Of worldly Vanities.

themselves in their glorious array,
The flowers app:are in the earth, so
shall the iust say, when gloriously
shining as the Sunne, they shalbee
presented before the God of hea-
uen.

Trust not the greene and goodly
hew of this worldly vanity, which
soone vanissheth away (b), loue not
the world, which thou seest to passe
away so swiftly.

b Iam 4. 1. 4

Salomon saith (c) *As the whirling wind
passeth so is the wicked no more.*

c Pro. 10

25

As a thunderclap which maketh a
great noyse in the ayre, and as a sud-
den shower of raine which soone
passeth away, and by and by the day
is cleare again: such is all the pomp
and show of this world, it no sooner
commeth, but it is gone again.

Loue the life which is eternall,
which enioying thou shalt neuer tast
death.

If thou art in loue with this life o-
pen to so many troubles, me thinkes
thou shouldest much more desire
that life where all manner of rest, and
felicitie is in most abundant wise.

In this world thou art a pilgrime;
therefore labour with might &c. main

The second part.

to come vnto the possession of the celestiaall countrie.

All thinges that are seene in this world, they fade away like the shadow. A foolish part then thou shalt play, if rather thou haddest to perish with the transitorie worlde, than to flourish for euermore with ioy in the world to come.

The paine which thou takest here to defer death, and to prolong this life of thine, thou mayest doe well to bestow, though it were to the losse of this present life, for the attaynement of that happy life in the other world.

CHAP. 15

The disquietnes which the men of this worlde doe
*feele it is great and
 wonderfull.*

15. 1. 10
 11
 13.



*Because your fathers haue
 forsaken mee, sayeth the
 Lord, &c. ye shall serue
 ether Gods day and
 night (2).*

He that serueth the
 worlde

Of worldly Vanities.

world he goeth continually with a troubled minde, & is like the wheele of a clocke, which neuer standeth quiet, being distracted with continuall cares, and anguish of the heart.

The worlde will neuer suffer thee to be quiet a whit, if thou followe thine appetite being depressed with the waight of worldly loue, depending on thine owne will. This it is which turneth those wheelles, this is it which doth vexe thee inwardly so much, this is it which taketh all sleepe from thine eyes, and caueth thee to turne still in a perpetual motion. For what is more troublesome, than for a man to be subiect to his owne affections. Who can promise himselfe any rest at all in the affaires of this world, which are so subiect to continual alteration? Great strife was there betweene the herdmen of Lot, and the herdmen of Abraham, which debate arose through the riches which they had, it was so great b Gen. 13 that they coule not dwell together. 6

One of the great plagues wherewith Egypt was afflicted, was the little busie flies (c) whose properties are c Exod. 8.
24
 alway

The second part.

alwayes to buze about men to molest and trouble them. For if they be driven away from one parte of the body, they will eftsoones returne to another. Like vnto these be the cares of worldly men, which will neuer suffer them to rest nor be quies. And these cares are sent of God to vexe the rich and ambitious men, as the flies were sent to vexe the AEgyptians.

○ Esaias of worldlings doth say (d).
d Isa. 59. 3 *They weave the spiders web.* The spiders doo consume themselves with much trauaile and paine in making of their fine webbes to catch flies with all. So do the men of this world even waste, and consume themselves for the heaping together of riches and promotion, to the wounding of their soules and consciences. What profite cometh to them in the end by all their trauailes taken in hande for the attaining of worldly dignities and riches. Surely, that which they get they attaine with anguish and distraction of the minde.

If thou examine thy soule & conscience well, thou shalt finde that more addicted thou hast been vnto the

Of worldly Vanities

the world, than to thy Saviour Christ: but what lookest thou, & canst looke for at the handes of the worlde, but vngratefullnesse and intollerable slauery.

If thou be wise therefore, thou wilt consider the haeres and daungers of the world, and knowing them thou maiest be the more safe.

Do not imitate those Israelites which had rather serue as bondmen vnder Pharaο, than liue at libertie in the land of promise (c). Bee not I pray you so void of iudgement as to chuse rather in the worlde to suffer a perpetuall verasion of the conscience, than to enioy quietnesse with Christ.

e Num. 23.
45.

Take the way towarde that free Ierusalem which is aboue, the mother of vs all (f) where thou shalt bee sure to haue continuall peace without any molestation (g).

f Gal. 4. 36

Flie so much as in thee is, this vnquietnesse of thy soule, for both the very life which thou ledest in this world, requireth that thou leaue it, and the world also it selfe, it crieth vpon thee to forsake the same.

g Reuel. 21
4.

Be not like the children of Reuben

The second Part.

and of Gad, which willingly refused
 h Nam. 32. the land of promise for the liking
 1 they tooke of Gilead, because it was
 2. &c. an apt place for cattel(h).

Last of all, nener thinke to finde
 quietnesse in that place where all
 thinges are full of confusion and al-
 teration. The worldly men them-
 selues they rest all amazed, and know
 i Gen. 11. not what they doe, nor whether they
 3. 4. &c. intend to go, no more then did the
 builders of the tower of Babell(i).

CHAP. 16.

There is more sorrow than
 comfort in the pleasures of
 this world.

2. 4. 1. 01
 a Job 9, 12



*I will not suffer mee to
 take my breath, but filleth
 me with bitternes, saith
 Job(a).*

You cannot in the
 worlde haue any perfect ioy, and
 comfort where all things be repleni-
 shed with bitternes and sorrow.

Marke I pray you vnder the
 goodly shewe of sweetenesse, what
 gall of pleasure, what paine doeth
 lurk.

Of worldly Vanities

lurke. Consider the paine and vexation that doth accompanie sinne.

Vices do adorne and set out themselves after the brauest manner, being in deede most filthie: but vertue though ragged and torne, is marvellous louely.

Let not the pleasures of this world deceaue thee, seeing within they are so full of gal and bitternesse.

In that great glorie of his transfiguration, Christ he spake of his death and passion (b); whereby thou maiest obserue that euen the chiefest comfort of this worlde hath some affliction. b Mat. 17
9

If the world being al full of bitternesse, be yet so loued and made of; how woulde men esteeme of the same, were it all sweete, and void of troubles; But God he hath so tempered sorrowe with pleasure of the worlde, to the end that man with all possible speed might aspire vnto the ioies of heauen.

Haman, that so hunted after the glorie of this worlde, he was ioyfull and had a merrie heart, because hee was inuited vnto the banquet which c Esther 5
9
Ester had prepared for the king (c):

The second part.

yet did not all the honour and fauour which hee receiued at that time for comfort, as the sight of Mordecai did afflict his mind. Griefe is the companion of worldly ioy, and a verie small thing maketh vs of exceeding glad, as sad and pensiue.

It is an argument of present destruction, when a man liueth securely being amid so many troubles. That sicke man is in danger whole stomacke can brooke nothing but wholesome meates.

When the Israelites had receyued
 dNum. 17. Manna from heauen, they murmured
 4 red against Moles, because they saw
 5 nothing but that Manna (d), & desired
 eNum. 21. red that course and vile meate of Egypt;
 20 therefore their sweete meate it
 Num. 21, 5, came out of their nostrils, and be-
 Psal 107. 18 came loathsome vnto them, as the
 Prophet said (e).

David being returned victoriously
 from the slaughter of the Amalikites,
 euen suddenly hee heard tydings
 1s Sam. 31. 1 that Saul was dead (f), whereby his
 2, &c ioy was turned into heauinesse, and
 his mirth into mourning. Thus sud-
 daine sorrow euertureth exceeding
 ioy.

Of worldly Vanities.

Neuer do thou forget man, that all the comfortes of this world are vncertaine and lained, which bring with them infinite molestations: that death also both speedily, yea and suddenly oftentimes followeth them all: that I say nothing of the inwarde scruples of conscience, which succeed after wickednes, and hinder all the consolations of the world.

Open thine eyes wide, and consider how great the benefit is which thou dost forgoe by louing the world and haue compassion vpon thy soule.

Now forasmuch as in worldlie things there is no security at all, do thou with David, and other holy men and women, loue God, and his good things, which last for euer, that both in this world thou maiest liue ioyfully, and after death receiue eternall consolation.

CHAP. 17.

Great is the blessednes of
worldly men.

The second part.



*My heart pauſeth, my
ſtrength faileth me,
the light of mine eyes
when they are not mine
owne, ſaith the Prophet
of himſelfe(a).*

a ſal: 38,

20

Surely I may ſay thou art blinde,
if thou ſeeſt not the miſeries that
thou art in, which ſerueſt the worlde.

As the Hauke could neuer be kept
quiet vpon the pearch, except his
eyes were couered with an hooſe: ſo
thou couldeſt neuer endure the mi-
ſerable bondage of the world, except
thine eyes were blinded that thou
couldeſt not ſee.

How were it poſſible that thine
heart ſhould bee ſo fixed vpon earth-
ly thinges, but that thou ſeeſt not the
vanity of them? Put for that thou
art blinde, thou art a bond man: o-
pen thine eyes therefore, I pray thee,
that thou maielt perceiue the miſera-
ble condition which thou doeſt
endure.

b Tob. 2

10

c Phil. 3. 8

The dung of the ſparowes which
fell vpon the eyes of Tobit, as he was
a ſleep, bereft him of his eye ſight(b)
The Apoſtle doth iudge all thinges of
the world, to bee but dung(c): and

expe-

Of worldly Vanities.

experience teacheth vs, that they haue the quality to make men blind, as had the dung of Tobits Sparrowes.

The property of the swallow is to sing sweetly in the beginning of sommer, but suddenly afterwarde shee becommeth both blind, & mute. The propertie of the worlde also is first with a short and sweet harmony to bring men a sleepe, and after to make them blind, that they may not see the vanities of the same.

Men of this world they lacke eyes to see the light of God, and of those good thinges which they forgoe. They are like vnto Eli the Priest, whose eyes were so dimme that hee d. 1 Sam. 3 could not see the Lampe of God(d), which hung continually burning in the Temple.

And though worldly men doe seeme wise, and of sound iudgement, yet is it not so in truth, but towards worldly matters, otherwise as touching things of the spirite, they haue no sight at all, but are as blinde as Moles.

Fall not from sinne vnto sinne, as a blinde man. The Prophet Zephaniah

niah speaking of worldly men doeth
 e Zeph. 1. *say(e), They shall walke like blind men,*
 27 *because they haue shutt their eyes*
 f Iohn 12. *Lord And our Sauour Christ(t) saith*
 25 *whilste ye haue light, leaſt the darkenesſe*
come vpon you. For when ſinners doe
walke in the darkenes of their igno-
rance what maruell though miſer-
able they ſtumble, and take a fall?
The eyes of worldly men they are ta-
ken eaſily with certaine imaginarie
profites and affections of their own
toward the world, and they are made
blinde therewith, even as the Egyp-
tians vpon whome God brought ſuch
a darkenes, that no man ſaw another,
neither roſe vp from the place where
he was for three dayes together(g).
 g Exod. 20. *If thou couldeſt haue a ſight of the*
 23 *miſeries thou art in, queſtionleſs thou*
couldeſt not ſtand ſtill ſo ſecurely af-
ter that Egyptian manner, as thou
doeſt. But blindneſſe hath ouer-
taken thee, blinded thou art with the
loue of this glittering vaine glori-
ous world, like the Beare which be-
cometh blind if it behold the bright-
nes of a burning baſon.

h Iohn 1

Had not the world beene blind, S.
 10 *Iohn had not ſaid(h), The world knew*
 him

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him not meaning Iesus Christ. And no maruell hauing their eyes so full of earth. *They haue wandred as blinde men in the streets.* layeth the prophet Ieremiah (1), of worldly minded men, which are so blinde that they suffer themselves to bee led about euen of the blinde vnto the example of wickednes.

i Lamen. 4
14

They which are bodily blinde in deed, they know yet that they are blinde, but none are so wretchedly blind as the men of this world, while they haue them in derision which vnder the sight of their eyes.

The Lord said vnto the fignefull Pharisees (2), *Now ye say, we see none.* k Iohn 9
for your sinne remaineth: and being so blind, that they thinke all others blind sauing themselves, and such as they be, therefore their impietie is the greater, as was that of the Leuitry Ancients, of whom Ezechiel speaketh from the mouth of the Lord (1).

i Ezek. 8
11
12

Beware therefore of such a blindness, that thou fall into absurde and intollerable errors to the dishonour of God.

CHAP. 18.

Great is the sorrow which
worldlings doe feele, when they
must eyther leaue this world,
or go vnto hell torments.



HE labour of the foolish
doth wearie him, sayeth

Salomon (a).

a Eccle. 10

15

When death once
approacheth then will
it grieue a worldling to leaue this
world, for no man can leaue that hee
loueth, without much griefe.

That which the world loueth, it
getteth with great labour, it keepeth
with great feare, it leaueh with great
sorrow.

In the Reuelation it is written that
They shall haue no rest day nor night,
which worship the beast and his image,

(b) no more shall they that worship
their beastly appetites and affections.

b Reuel. 14

15

Terrible will that houre be, when
the body of a worldly man brought
vp deliciously, shalbe separated from
the soule, to bee deuoured speedilie
afterwarde of wormes. It will be a

griuous

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greiuous thing for the riche man to depart from his riches and estimation in the worlde, which so inordinately he loued.

The horses of great men goe trapped richly all the daie, with manie seruing men attending vpon them, but when they come vnto the stable at night, or to the ende of their iourney, all their glorious furniture is taken from them, and nothing there continueth with them but spurgals, bruizes, and wearinesse. In like sort the rich, and great men of the world they are woondered at so long as they are iourneying in this life, but when they come vnto their graue, even the end of their iourney, their glorie leaueth them, and nothing els do they beare awaie but woundes, vices, and wickednesse.

Kinges and Princes also are not like to carrie awaie their goide, or their siluer from hence, but onely the faultes which they haue committed while they were of auctoritie.

Consider therefore how irksome it will be for a worldly minded man to leaue this life which he loueth.

When the Israelites were purposed to depart out of Aegypt, then did Pharaoh the King the more cruelly vex them, by laying more heauie burdens vpon them, than euer he did afore (c). It is a laborious thing to serue the world, but more grievous will it bee, when it shall forsake thee: it is an euill thing to beare the burthen of this world vpon thy back, but worser will it bee to thy flesh to forsake them by death. The best is to despise them while thou art aliue.

c Exod, 5
6. 7. &c.

In this world thou maiest not without forfeiture of them transport any ware out of one kingdome into another, if the ware be forbidden to be carried by the lawes and custome of the contrie. And because the thinges of this worlde, are wares prohibited from coming to heauen, beware that thou presume not in heart to carrie them with thee into that celestially kingdome. least thou runne into the danger of that penaltie appointed and decreed by the king of heauen.

At that straitte passage into the other worlde, when their life shall narrowlie be examined, it will it goe with these worldlie men, and all their treasures

Of worldly Vanities:

treasures which they so loued, they shall vtterly bee spoiled (c). c Iob. 1. 28

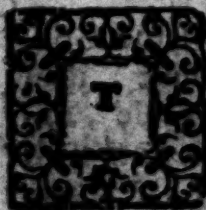
Iob he saith (d), *hey are exalted for a little, but they are gone, & are brought lowe as al others; they are destroyed, & cut off as the top of an eare of corne.* qldp. 24. 24

The corne which signifieth good men, it shalbe gathered into the garner; but the chaffe, whereby the wicked were noted (e), it shall be fanned from the good corne and after cast in to vnquenchable fire (f). e Psal. 1. 4. f Mat. 3. 12

That thou therefore be free from such feares at thy death, doe away from thine heart the loue of this worlde, so shalt thou be disburdened from manifold troubles and molestations.

CHAP. 19.

It doth the world recompence them which serued it most.



They rewarded mee euill for good, they haue spoiled my soule, saith the Psalmist (a)

It is a most miserable thing to serue the

apsal. 35. 12

The second part.

world which is so forgetful, and vn-
thankful.

Vnlesse thou iudge of the worlde
as it is, thou art not meet for to meete
Christ, Therefore our Sauour he cal-
leth such vnto him not as thinke the
yoke of this world to bee sweet, but
which deeme it greuous and bur-
denlome.

The world vseth to giue after a
short pleasure euerlasting torments:
but God for a little paines for his sake
giueth ioyes that shall haue no end.

Marie Magdalene that holy woman
she in her troubles resorted vnto
Christ in the house of the Pharisei, &
obtained remission of her sinnes (b);
b Luke 7
37. & c. but desperate Iudas in troubles fly-
43. ing vnto the comfort of the worlde,
c Matt. 27, did hang himselfe (c), and so tel hee
3. head-long into hel, insomuch that she
5. truly repenting shewed her selfe wise,
but he despairing of Gods mercy pro-
ued extreemely foolish.

Is it not better then to serue God,
and so to enioy eternall blisse, than
to serue this corruptible worlde, and
after to be tormented for euer with
the Deuil and his Angels (d)? Surely
d Mar. 25.
41. tis better in this life to want a little
short

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short pleasure than with the same to be tumbled headlong into hel: better is it to liue obediently according to the lawe of God, than wickedly to serue the worlde, which by certaine coloured things, which it calleth good snarleth and seeketh thine vtter overthrowe.

At that same rigorous passage of thine out of this world by death, where al thinges wherein thou puttest thy trust shal seeme in thine eyes to bee but dirt and dung, how then wilt thy former folly, thinkest thou, grieue thee at thine heart? Marke I pray you, what a notable reward the world, the Diuel, and the flesh do promise vnto you euen such a reward, as if thou haue it thou canst not haue the reward of heauen.

What shalt thou reape of the flesh but corrupti^on, as S. Paul doth say (c)? Gal. 6. 8
 What shalt thou receiue of the deuil, but intolerable torm^{en}tes (r): What of Mar. 25,
 the world, but speedy forgetfulnesse? 416
 They promise largely these tyrantes, but they performe slowly.

No man did euer yet serue the worlde, but he was sorry for so doing at one time or other. It would conti-

The second part.

nually be serued , and yet for all the
seruice done , it maketh his seruants
either for hungerto starue, or else with
y Luker 5 , strips to be thrust naked out of doore
13. (y). In a word looke for no recome
14. pence of the world, besides griefe and
anguish of heart.

No man that wise is, will enter in
to seruice with an other man except
first he doe knowe what wages hee
shall haue for his paines : but with
these tyrantes, whom I haue named,
no couenant is to bee entered into
because they will promise much , and
performe nothing that good is . But
if thou wilt serue Christ though
thou suffer troubles, yet in the midst
of them thou shalt bee sure to finde
consolation both inwarde and eter
nall.

gloh. 4. 1. Man that is borne of a woman, is
but of short continuance (g). The
paines of good men are quickly gon;
but the sorrowes of the wicked shall
euermore endure.

Better were it for thee by obedie
ence, to go into the fire of affliction,
than after thy pleasures of the worlde
to bee damned for euer. Let not thy
laboures dismay thee, which haue an
ende

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ende with thy life(h); but feare those troubles which when thy life hath an ende, do beg nre, and shall neuer come to an ende. From those paines neither friendes shal deliuer, neither riches nor any friendship of man shal saue thee. bRenel. 14
13.

The world it shal haue an ende(i), but God (k) and his seruantes shal endure for euer(l). 11 pet 4. 7
2 Pet 3. 12.
18

Trust not in the world, for it plaieth the hangman with thee, which first conducteth thee by the faire greene way of his false consolations, and after with all possible speede thrusteth thee downe to hel. Doe you not see what a good recompence you receaue for al your seruice? k 1 Tim. 1
17
Renel. 2 16
4.

CHAP. 6

Soone are they forgotten, and ouerthrowe which giue themselves to serue the world.



Have seen the wicked strong, and spreding him selfe like a baie tree, yet he passed away, and loe he was gone, and I sought him

a Psal. 37.
35
39

The second part.

f Gen. 1. 27 him, but he could not be found (a)

The worlde doth highly now and the aduance them which serue it, but they haue no sooner tasted the pleasures of the same, but it leaue them comfortlesse.

This knewe the Prophet Baruch
 b Bar. 3. 16 right wel, when crying out, he said (b)
 Where are the Princes of the heathē &
 such as ruled the beasts vpon the earth?
 They that had their pastime with the
 17. foules of the heauen, that boarded & sil-
 uer & gold, wherein men trust, & make
 18 none end of their gathering? For they
 that coyned siluer, and were so careful of
 their work & whose inuentō had none
 19. ende are come to naught, and gon down
 to hel, & other men are come & in their
 steades.

Soone passed the glory of this worlde from them, euen as in a moment. What brought their great promotion in the world vnto them, but a miserable death, and infamous ruine?

The glory of the worlde it passeth soone away, the goodes thereof are like floures that soone doe vade, to which small trust is to be giuen, for they will sooner be gone, than you would

Of worldly Vanities.

would thinke.

If thou be exalted one high, take heede thou be not throwen downe againe, as the hangmā vseth to deale with condemned persons. Know you not how the worlde dealeth so with such as it doth aduance?

That great whore of Babylon, spoken of in the Reuelation of S. Iohn, vaunted her selfe exceedingly of her soueraigne prosperitie in the worlde, but when shee thought her selfe most safe, she tooke a shamefull fall (c).

c Reuel 18.
2. 3. &c.

That couetous rich man also, as we read in the Gospel after S. Luke (d), he gloried immoderatiy in his riches; but straight way God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shal those things be which thou hast prouided?

d Luke 12.
17
18. &c.

20.

The children of Israel were scattered abroad throughout al the lande of Egypt, for to gather stubble in the steepe of strawe (e). (Al men do seek for riches, al men are obedient to mony and in this respect no friende is known), and after they had tought about they were well driabled for their labour.

e Ex. 5. 18

14.

The second part.

Thus did the poore afflicted Israelites trauaile and take paines, and in the ende were throughly beaten, And so it fareth with those men which offending God by their busie laboring in this life, shall for their labor bee punished for euer in the worlde to come.

An euil mā is a punishmēt to himselfe. For a wicked conscience though it be quiet for a time, yet is it neuer perfectly secure.

Nowe seeing the worlde doeth so speedily forsake the friendes of the same, if thou forsake it in heart before it leaue thee, thy praise among the wise shall be exceeding great.

CHAP. 13

The louers of this world, shall neuer be partakers of the ioies, in heauen, vnlesse by repentance they despise the same



Beholde, I stande at the doore, and knocke. If any man heare my voice, and open the doore, I wil come in vnto him, and wil sup with

Of worldly vanities.

with him and he with me (2).

a Reuel. 3

20

Hereby it is euident: that God in-
uiteth the sinner, when hee knocketh
at the dore of his soule; now if hee
open not, vnkinde is that heart to
warde his Lorde and maker which
knocking and requiring the content
of his mind, is no whit regarded.

If it be vnseemely that thy friende
should stand long at the dore knock-
ing, and cannot bee permitted to
haue entrance: doublesse thou de-
seruest great punishment, if thou suf-
fer thy Lord and God to abide with-
out, and makest no way for him into
thy soule.

When he knocketh he doth so for
thy good, as namely to suppe with
thee, and to rest with thee, the charge
shall be his, he will bring thee meate,
wherewith thou shalt feed and bee
strengthened.

Hee playeth not with thee as the
hunter doth with partridge, who al-
lureth it vnto him to the end it may
serue for his supper at night, which
is the very property not of God, but
of Satan himselfe, who therefore en-
ticed our first parents to the eating of
the forbidden fruite, that hauing

The second part.

b Gen. 311

2. & c.

c Lamen, 2

52

so done they might bee throwne out of that ioyfull paradise (b), euen as the prophet Ieremy doeth say (c), *Myne enemies chased me sore like a bird without cause.*

Worldly pleasures, great promotions what are they, but a baite many times laid by the Deuill, or his instrumentes, to bring vs into his snares?

When the world doth make much of thee, then doth it hunt after thy soule, vnlesse thou take the better heed, thou wilt soone betaken with the deceipts of the same.

Contrarily, God when he inuitem vs, he seeketh our welfare. And although his call is very sweet & kind, yet heard is it not many times, because the loue of the world shutteth the gates against him. And seeing that great is the stirre and noyse in the soule of a sinner, maruell it is not if the knocke of the Lord bee not heard within. The spiritual crying is the earnest desire of the soule, and the godly prayer vuered with zeale, & strength of the mind.

Moses prayed, and although his lips went not at all, yet the Lorde saide vnto

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vnto him (d), *Wherefore criest thou vnto me. Hannah the mother of Samuel.* she praied vnto the Lord, yet did her lippes enely moue, *her voice was not heard (c).* Lord thou hast heard the desire of the poore, *thou preparest their heart thou bendest thine eare to them,* saith David (b). d Exod. 14
15
e 1 Sam. 1
13
f psal. 10
17

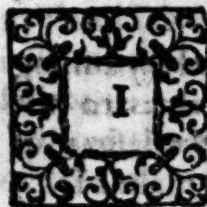
Great is the noyse and cry among them that giue themselves to the matters of this world; the desires of promotion they alwaies make a foule sturre; and therefore no maruell if the noyse of God be not heard in an house so full, and so oppressed with disordered appetites, which can neuer be satisfied, according to that of Horace, *The more they drinke, the drier they are.* For the thirst of concupiscence is neuer quenched.

Content thy selfe with that thou hast, considering both the shortnesse of this present life, & the poor estate of Iesus Christ, this will cause thee to keep all the vnquiet appetites of thy mind in peace and tranquility.

Drive from thine heart the loue of this world, & so with I. b. thou maist say (g) *Thou shalt call me, and I will answere thee.* g Iob. 14
15

CHAP. 22.

The wicked are made of, but
the godly are persecuted in
the world.



If ye were of the world,
the world would loue his
own, but because ye are
not of the world, but I
haue chosen you out of
the world, therefore the

1 Joh. 15
19
b Gen. 4.8
c Gen. 21.9
G. l. 4. 29
d Gen. 27.

41 world hateth you, saith the Lord (a).

e Gen. 37. It is no new thing that the wicked
4. 5. & c. do persecute the good, and worldly
f 1. Sam. 1. men the seruantes of Christ. For
6 so persecuted was Abel of Caine (b),
7 Isaac of Ismael (c), Iakob of Esau (d),
g 1. Sam. Ioseph of his brethren (e), Anna of
18. 9. Peninnah (f) Dauid of Saul (g), He-
11. & c. lias of Iezabel (h).

10 The vertuous life of the children
11. & c. of God, being a secrete reprehensi-
h 1 K. 19. on of the wicked behavior of vngod-
2 lie persons, what maruaile if the wic-
ked through hatred doe pursue the
good?

The saintes in this worlde may
not vnfitlie be compared vnto babes
dead

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dead borne, who bee readie to be borne away, and buried so soone as they are borne: but the vngodly are like those children which come into the world aliue, and therefore it is a place for them to liue and deale in.

The theeuers which breake by night into a house to robbe, they will first afore other things put out the light, that they bee not discried: so deale wicked men with the godly, who are the light of the world (i). For euery man that euill doeth, hateth the light (k).

i Mat. 5. 14
k Ioh. 3. 20

Dauid through spirituall ioy leaped and danced before the Arke of God, and Michal Saules daughter despised him in her heart for so doing (l). It is the custome of naughty persons to scorne at the actions of well disposed men.

l 1 Sam. 6
16

So wickedly were the people, inhabiting within the land of Iudah, given that they were so farre from building the temple of the Lorde according to the expresse commaundement of King Darius, that they hindered that good worke, and discouraged m' Ezra 4. 4 such as set their handes therunto (m). Even so doe the men of the worlde -

at

The second Part.

at this day, they will neither doe that which good is themselves, nor further them that would. but so much as in them lieth, hinder all good actions and enterprises. But the true and godly Israelites were not discouraged for all this, but went forward in the businesse of the Lord, *They did the worke with one hand, and with the other helde the sword*. (n). This example may teach thee not to giue over a good worke for the malice of ill men, but to proceede in the race of true religion, and in the exercise of vertue; defend thy selfe in patience against thine aduersaries whosoever they be.

It is an argument that thou art not good, if thou canst not quietly put vp ill patience, my friend, it will doe thee no hurt, but it maketh greatlie for thy commendation. For as it redoundeth to thy discredite, when thou art extolled of the wicked, so it is to thy great prayse when the vngodly, and none else, cannot abide thee.

Then is our life commendable, when it is discommended of ill men, and they are to bee praysed, which vile

vile persons dispraise.

It is no reproch at al vnto the light that the Battes and Owles cannot away therewith. *Yee are the children of the light*, sayeth the Apostle to all good christians (o) *What communion* o 1. Thes. 5
on hath light with darkenes (p), know. p 1 Cor. 6.
 ledge is contemned of the ignorant, and *fooles despise wisdom and instruction* (q). Therefore let not the childre q Pro. 1. 7
 of the light be grieved, though they be hated and persecuted of the sons of darkenes.

If blind men iudge amisse of colours, the blame is not to bee laid vpon the colours which may be good and beautifull, but vpon the censurer which lacketh iudgement. To bee praysted of the vngodly, is to bee dispraised and to bee dispraised of them it is hie commendation. So then to despise iniuries and reproaches, it is a signe of a minde that is rightlie noble.

He that is slow to anger, is better than the mighty man, and he that ruleth his owne mind, is better than him that winneth a citie, saith Salome (r).

Vertue it withereth without an aduicary.

The

The second part.

The mouthes of all can neuer bee stopped of mortall man. And though all the dogges in a towne, or in the world doe barke, yet men are men, and beastes are still beastes.

As thine enemies proceede in persecuting, so profite thou in patient suffering afflictions. This is the wisdom which thou art to learne in the schoole of Christ.

Ecclesiasticus doth say(s): *Against euill is good, and against death is life, so*
 Eccles. 23 *is the godly against the sinner, and the*
 23 *ungodly against the faithfull.*

Seeing therefore that worldly men do persecute the seruantes of Iesus Christ, seeke to ouercome with patience, and so shalt thou attaine the crowne of life(r).
 Reuel. 2
 10.

CHAP. 23.

Afflictions are patiently
 to be suffered.

Rom. 12.
 19
 Deut. 32
 35



Reuenge is mine, and I will repay, sayth the Lord(a).
 If thou dost reuenge thee vpon thine enemies,

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mie, then shall God finde nothing to correct, but the best reuenge that can be, is to abstaine from reuengement.

If thou be silent, God will speake, but if thou chide, God will hold his peace. More honour shalt thou get if God he speake for thee, than if thou make answer for thy selfe.

Mary Magdalene, that is fo spoken of in the Gospell, she answered not againe being rebuked of the Pharisee, but Christ himselfe was her aduocate, and the commender of her good works (b). Greater credite thou gettest by silence, than by vsing wordes. Be not overcome of euil, but overcome euill with goodnes (c).

b Luk. 7

39

40. & c

c Rom. 12.

21

The wiser man is alwaies the more patient, and the more foole, the more chelarieke.

Virtue without patience is a widow as it were, and patience is the preseruer of vertue, as the husband is the protector of his wife.

Patience doth reioyce in tribulations.

It is a signe of a righteous, and good man to take aduersity with a quiet mind.

True

True loue it is fixed in the bottom of vertue, and is tried by affliction. The patient man is the Lord of himselfe.

He that knewe of what loue to ward God sendeth tribulation, doubtlesse he would receaue it with a grateful heart.

Aduersitie it is the good gifte of God, sent of his maiestie to such as he liketh and loueth wel for the setting out of their soule.

A sicke man impatient, causeth a Physition to be rigorous, If thou chafe at the bitternesse of the medicine, thou doest but augment thy paine, but that which is taken with a willing mind, it hurteth not.

The chiefest part of wisdom is patience, And yet maruell it is, that rather thou haddest to abide without God, than to suffer somewhat. If thou desirest health, neuer wrest the rasor out of the Chyrurgions hand. Flie not the troubles which make for the welfare of thy soule, abide

e Rom. 12. aduersity, if thou desirest health.

14 The Apostle saith (e). *Blesse them*
f 1 Cor. 4 *which persecute you. Blesse (i say) and*
13 *curse not, And again (f). Wee are euill*
spoken

Of worldly Vanities.

spoken of, and we pray, we are persecuted, and we suffer it.

Saile thou with a contrary wind,
as Christ sayled vpon the crosse, where
hee praied for his enemies (g), & did
good to his very persecutors. g Luke 23.

34

As for the wicked they suffer also
much persecution and troubles, be-
cause the pleasure of God is, that of
the torments of hell, they shoulde
haue some taste in this present
worlde.

If thou see a man to bee grieuou-
sly offended for the affliction that is
laide vpon him, assure thy selfe, it is
a signe of his farther troubles in the
time to come. But if he thank God
for the same, then know againe that
his defects shall bee put away, and
his rewarde shall be very great. The
chosen and elect people of God, they
are patient in troubles.

A most acceptable sacrifice vnto
God is patience in aduersity & tri-
bulation. Be therefore of a patient
minde: if thou be sad to day, thou
shalt be glad to morrow, if troubled
to day, thou shalt bee comforted the
next day.

Bridle thine anger, and lay a bitte
vpon

The second Parte.

vpon thy tongue, for breaking out
into intemperate speech.

Take not aduersity too greuous-
ly, and drowne not thy selfe in a li-
tle water.

When thou hast humbled thy bo-
die with fasting, releiued the poore
by thy liberalitie, and shoven other
fruites of a penitent soule, little shall
all this profite thee afore God, if
thou be carried away with the vaine
prayses of men.

Patience is like a treasure hid in
the field, where patience is, there is
silence, but the impatient man trou-
bleth many with his wordes.

He that can bridle his tongue is a
prudent man, and worthy all prayse,
and the more thou dost sacrifice thine
heart vnto God, the more acceptable
shalt thou be in his sight.

Haue thou patience therefore, &
assure thy selfe that all things shall be
remedied in time.

To conclude, *Be thou faithful vnto
the death, and I will giue thee the crown
of life.* sayeth the Lord (h).

h Reue .2.

10.

CHAP. 24.

The world is not to be
accounted of.



Lie out of the middest of
Babel, saith God (a).

a Ier. 51. 6.

The worlde is full of
confusion; there little
order is, but exceeding
horror, there golde is

more esteemed than vertue, and tran-
sitorie things preferred afore spiri-
tuall riches.

So full of confusion is the worlde
that it exalteth the wicked and casteth
downe the good.

The world promoteth Iudas, but
keepeth backe the vertuous from
preferment.

He that well considereth the con-
fusion and disorder of the world, will
neuer set his heart thereupon.

The pleasures and comfortes of
the worlde they bee more noysome
than the waters of Ierico (b), & more
changeable than the moone. Hardly b 2 K. 2. 19.
shalt thou go forward in the way of
godlines living in the same.

Abraham

The second part.

Abraham looking toward Sodom,
and Gomorah, and toward all the
lande of the plaine, sawe the smoke
of the lande mounting vpp as the
c Gen. 19³⁸ smoke of a furnace(c). And hee that
looketh into the world aduisedly, shall
finde from thence the smoke of pride
and vanitie, and the flame of disorde-
nate concupiscence to arise.

Holy and good men the nearer
that they drawe vnto death, the
more earnest they bee about al good
workes.

They which were to eat the Passeo-
ner did first circumsise themselves,
according to the commaundement
of the Lord(d). If thou circumsise
not thine heart from the inordinate
d Exod. 10⁴⁸ loue of this world, and the delights
of the same, looke not to haue any
taste of the spirituall comforts of the
soule.

If thou haddest come lying vpon
a low and moist flower, and one
should tell thee, if thou remoue it
not, it will rot and putrifie, wouldest
thou not, for the preservation of
the same, remoue it into some higher
roome? But God himselte in his
worde hath warned thee not to laye
thine

Of worldly Vanities.

thine heart vpon the lowe and base things of this earth, but to place the same vpon hie and heauenly matters (e), and yet wilt thou not haue taken vnto his whole some counsaile.

e Math 6

10

1. Tim. 6.

19

Col. 3, 1, 2

CHAP. 25.

The world neuer keepeth at a stay.



How hast made the lands to tremble, and hast made it to gape, heale the breaches thereof, for it is shaken, sayeth the

Prophet (a).

a psal. 60, 3

The very change of the worlde were there nothing besides, were sufficient to cause the same to break into splintres and peeces.

God him selfe, the master worke- man of al (b) doth tell thee how heauen and erth shall passe away (c). And S. Iohn saith (d) The world passeth away. & the last thereof. honors & vanities do fall, and alter euery moment. Consider how great the chaunge is: The monarchy of the worlde began first with the Assyrians, from thence

b Gen. 1. 1

2. & c,

c Luke. 21.

33

d 1. Ioh. 3

17

it

The second parte.

it came vnto the Persians, from the Persians vnto the Grecians, and from the Grecians vnto the Romanes, and from the Romanes it is now come vnto the Almanes. Now if the Empire, which is the chiefest place of honor, hath so often been changed from one people to another nation, where can you finde in this worlde any thing that is of durance, and Perpetuetic?

As for riches, sensualitie, and such like, they are much more subiect to mutabilitie, and alteration.

Seeing therefore that the verie pillars of the worlde be so fraile, and totter, is it not a verie dangerous thing to liue in the worlde, subiect to such alteration and mutabilitie.

If the worlde, which in this sorte doth threaten a destruction, be so loued; howe would it be liked were it stable, and of continuance? Howe were it possible for thee to flie there, from if it were louely, when thou doest embrace the same beeing so lothsome? How couldest thou but gather the flowers, seeing with thy fingers thou dost handle the thornes of the same.

Thou

Of worldly Vanities.

Thou wilt still loue the worlde,
which wil and doth leaue thee, whe-
ther thou forsake it, or no.

Looke for no quietnesse heere,
where euerie moment there is alter-
ation; neither loue a thing mouea-
ble seeing thy selfe desirest to con-
tinue, and not change at all.

The sailer whether hee will or no,
must needs moue when the shippe
moueth: al thinges in this world be
mouable, and change; to daie they
be, to morowe they be not, and as
they change, so dost thou with them.
What comfort therefore canst thou
haue in such vnsstable thinges?

The name whereby most fitlie al-
mightie God is expressed, *is, I am*,
Moses speaking of God saith(e), *I am*. *Exod.*
hath sent me vnto you.

14.

God continually *is*, but man altoge-
ther is changeable, and hath no cer-
taine being. And so are you to thinke
of the world, of which you make so
great an account.

Loue those thinges that bee and
continue, and not the thinges which
by reason of their often change doe
come vnto nothing.

It is an ill dwelling in the countrey

N

which

The second part.

which is subiect to often earth quakes: bestowenot cost vpon that ground which is not firme, but vppon that foundation which will conuinue. Let all thy care bee to haue a mansion place in heauen, which is a place of safetie, and blessed quietnesse.

The winde of flattery which is included within the bowels of the earth (which bee the pallaces of princes, and houses of great men) when it seeketh to breake out, and to ascend to honour and hye promotion, it is the cause of great earthquakes in the world. Seeke not to dwell in so dangerous a place, neither make friendes, to serue in the pallaces of great men, where continuall earthquakes bee, by reason of the great windes of ambition that bee there kept vnder, and hid with the cloake of hypocrysie, which breaking out at the last, doe cause great disorders, and troubles in a land, and country.

Daily, if thou marke, thou shalt heare of innouations in the world.

Daily some of rich, become poore; and of poore, bee made rich. If fortune to day doe smile, shee will frowne to morrowe,

Of wordly Vanities.

In the morning the sunne shineth most comfortably, and within an houre or two commeth a storme and tempest. This sheweth that in the world nothing is of long continuance. Pleasure is no sooner come, but straightway entureth sorrow and disquietnesse.

The mutabilitie that is in the world, is by nothing better expressed than by the vsage, and handling of our Sauour Christ, who was honored with all ioy of the Iewes at one time(f), at another forsaken of the (g), at one time was welcommed in the waie with greene bowes (l.), at another was scourged with drie rodes (i), at one time they strewed their garments before him in the way (k), at another by and by they spoiled him of his raiment(l), whipped(m), and crucified him(n), at one time they cried Blessed is hee that commeth in the name of the Lord(o), at another they called vppon pilate to hang him (p), at one time hee entered into Ierusalem with great glory (q), at another hee came out of the same Ierusalem with great shame (r).

f Ioh. 6. 15.

g Ioh. 6.

66

h Matt. 21.

8.

Mar. 11. 8

i Matt. 27.

26.

k. Mat. 21.

Mat. 11. 8.

l Mar. 27

28.

m Matt. 27.

26

n. Matt. 27

25

Luk. 23.

21

21

o Mat. 21. 9

Mar. 11. 9

p Matt. 27.

22

q Mar. 11.

11

r. Mar. 15.

20

Perceiue you not hereby the sud-

Na

daine

The second part.

daine change, whereto the honours
of the world are subiect? If now
you laugh, looke by and by to weep.

Put therefore thy trust and confi-
dence in God alone, which is thy
true friend, and will not faile thee.

CHAP. 26:

The smallest finnes must
be auoided.

^a Eccles. 27.

2.



*Lie from sinne, as from
a serpent, saith Ecclesia-
sticus (2).*

The friendshippe of
the worlde dooth so
wound the conscience, that not in a
small thing are you to conform your
selfe after the same.

Whatsoever is in the world, it is
full of wickednes and sinne, which
though it be but small, yet is it to be
shunned.

Ecclesiasticus hee likeneth sinne
vnto a serpent, which though it bee
but a little one, yet wil not man abide
it.

^b Isa. 14.

29. The Prophet Isaiah doth say (b), *'Out
of the Serpents roote dooth come a
Cockatrice*

Of worldly Vanities

cockatrice. That fearefull cockatrice doth proceed from the small serpent, which is alwaies verified when the great sinne doth arise out of a little offence.

Assuredly if thou take not heede of smal, thou wilt fall into great and greuous sinnes. Vnlesse thou fly the serpent thou shalt light vpon the Cockatrice.

If thou stop not a small cliffe in a ship, where throught the water cometh, so much by little and litle wil enter as in the end wil ouerwhelme & drowne both the ship and thee. So small inconueniences are to be fled, least greate perils doe ensue.

Seuer thy selfe from all vnecessary busines of the worlde, from toying and idlenesse, least thou leese thy zeale and fall into greater discommodities, which though they seeme but small, yet being multiplied may ouerthrowe thee.

Kil thine enemy, sinne I meane, when hee is yet but little, for when hee is growen vp to his full biggenesse, for sparing him, he wil murder thee.

It is the part of a wise man to feare

The second part.

his enimie, bee hee neuer so weake.
Take example hereof from Kaine.
who because he shunned not the grieft
of minde conceiued from the good of
his brother, hee ioyned afterwarde
to his enuy, malice, whereby hee
committed murther; after that feling
to heresie, supposing that God saw
not what hee had done; and after that
vttterly despaired of all mercy from
Gods hand (c).

eGen. 4.

5.&c. One deepe calleth another deepe, &
one sinne draweth easely another sinne
that is greater. Bee not therefore
negligent in looking well to auoide
euen the smallest offence.

Thou hast neede to bee very cir-
cumspect and vigilant living in such a
daungerous world. Men vnprovidid,
bee easily ouercome.

Thou must flye from euery euill
custome, as from the pestilence, for
death is at the doors, and will enter
straight if thou let open to his messen-
ger.

One of the plagues of Egypt was
of smal lyce (d), which suck the blond;
and after them followed great swarmes
of flies which cruelly vexed both
Pharao and all his people (e). After the
lesse

d Ex. 8 .17.
e Ex. 8 24.

Of worldly Vanities.

lesse plague came still the greater, and after a smal a greater rctation followeth.

Ecclesiasticus doth say(f), *Hee that cōtemneth smal thinges shal fal by little and little.* Yea the lesser thou takett them to be, the greater they are. [Eccle. 19. 1]

Listen to the Apostle Paul(g) *Bee yee not idolaters as were some of them, as it is written, The people sate downe to eat and drinke, and rose-ſp to play.* Because they did not auoide bibbing & pleasure they tel to adore idols in steede of the liuing God. [1 Cor. 10. 7]

To bee short therefore, shunne all whatsoeuer it bee, that may drawe thee on vnto the euill way, I meane of perdition; and remember that he which regardeth not his enimie maie quickly bee destroyed.

CHAP. 27.

Euill company must be taken heede of.



He that toucheth pitch shal be defiled with it, and hee that is familiar with the proude, shalbe like vnto him, saith a wise man(a). [Ecce. 13. 1]

The second part.

Of il companie, il behauiour is gotten.

If thou wilt be the good seruant of Iesus Christ, fly the societic of wicked men,

Many are the ministers of Sathan, sent by him into the worlde, for the destruction of the good.

More hurt do men by naughtie examples of life, than do theeues and murderers by their cursed actions. For theeues do spoile men of their earthly riches; and murderers do but kil the body, which is mortall: but il examples take away the spirituell treasure, and slay the soule, the most pretious part of man.

By howe much the soule is more noble than the bodie, by so much the more pestilent are they which are ill mannered, than they which are infected with the plague.

The companie of naughtie packs is to be shunned, euen as the pestilence: for easilie will one imitate that euill which he seeth done immediatlie before his face.

God he gaue the Israelites a straight commaundement that they should make no marriages with the Gentiles

Of worldly Vanities

tiles whome they had cast out, least they learned and followed their wicked trades of life (b).

b Deut. 7.

3.

4.

16.

The sonnes of Seth, which represented the children of God, because they tooke vnto them the daughters of men they proued so ill, that God by a huge water drowned all the worlde (c), leaving but a very few.

Exod. 34.

c Cen. 6.2.

The holy Prophet whom GOD sent into Samaria, was slaine of a Lion, by the way as he rode (d), because he did eate and drinke with a lying Prophet contrary to the commandment of God.

d 1. K. 17.

3

Iothaphat that good king of Israel, beeing in company with wicked Ahab, was well neere slaine for his labor (e), & was greatly rebuked for the same by the prophet of God (f). Vices be sooner learned than vertues, and therefore take heed of wicked company, for it is infectious.

e 1. K. 22.

12.

2 Chro. 18

110

f Chrou.

19

The Jewes, which were the chosen people of God, because they companied with the Gentiles, they were reprov'd by Isaiah the prophet when he saide (g) *The silver is become drosse, their wine is mixt with water.* Now as wine mingled with water doeth

g Isa. 1. 12

The second Part.

leeſe much of the force : ſo a good man through vſing wicked company doth leeſe much of his goodneſſe, and waxeth cold in matters of God.

And as wine delayed, though it leeſe not all it ſtrength, yet looſeth his colour: ſo if thou delight in wicked company, thou ſhalt looſe the good opinion that men conceiued of thee. For ſuch as a mans companion is, ſuch is himſelfe taken to be.

If thou wouldeſt know thi' inclina-
tion of a man, marke the men with
whom he is familiar. For like will to
like, as the ſaying is. This made Eliſ-
hu to reprehend Iob, euen for that
he went in the company of them that
wrought iniquitie, and walked with
wicked men. (h)

h Iob. 34. 8.

It is a great ſigne that he is nought,
which keepeth companie continu-
ally with ſuch as bee nought. To bee
good among wicked perſons is as ea-
ſie a matter as to swimme againſt the
ſtreame. Yea it is verie hard among
ſinners to liue without committing
finne.

There bee fewe that liued as Lot
did in the middeſt of Sodome, whom
God by his Angel plucked out of
that

Of worldly Vanities.

that citie, that hee might not perish
with the wicked. (i)

i Gen. 19.16

S. Paul magnified the Philippians,
because in the middest of a naughty
and crooked nation, they shined as
lights in the world. (k) The Church k Phil. 2.15
is commended which flourisheth, as
the lillie among thornes. (l) It is a ve- l Sal. 5. 2.3.
ry hard matter for the tender and
delicate lillie to saue her selfe whole
amonge the sharpe and piercing
thornes.

God saith to his Prophet Ezekiel (m, m Ezek. 2.6
*And thou sonne of man, feare them not,
neither be afraid of their words, althogh
rebels and thornes be with thee, & thou
remainest with Scorpions.*

If it be so hard a thing to leade a
good life among euill men, it follow-
eth that to enter into friendship with
them it is very dangerous,

CH AP. 28.

The company of good
men is to be fre-
quented,

The second part.



Ich the godly thou wilt
shewe thy selfe godlie,
and with the Spright
man, thou wilt shew thy
selfe Spright, saith the

a. psal. 118, Prophet (a).

25 If thou vse the company of good
men, though thou wor not either
how, or how much thou profite in
vertue, yet thou shalt well perceiue
in the ende that thou hast gonne for-
warde.

Saul being among the Prophetes
became himself a Prophet and did
b. 1. Sam. 10 Prophecie (b).

10 S. Peter when he was among the
rest of the Godly Disciples confessed
Christ to be the sonne of God (c), but
c. Mat. 19 hauing left them, and being ioyned
19. to the wicked in the house of Caiphas
he denied him (d), whom he confessed
before.

d. Matt. 16. If thou puttest dead coales among
69, the coales that burne, they will soone
70 & c. bee on fire. If thou resortest to men
that bee godly zealous, thy zeale will
bee inflamed, though otherwise thou
be cold.

It was well for Laban that Iaakob
sojourned in his house, for hee coulde
say,

Of worldly Vanities.

say(e), The litle that thou haddest be-
fore I came, is increased into a multi-
tude, and the Lord hath blessed thee by
my coming.

e Gen. 30.
30

The Lord blessed the AEgyptians
house for Iosephs sake; & the blessing
of the Lord was vpon al that he had in
the house, and in the field(f).

(Gen.) 9.
5.

For Iehoshaphats sake the Lorde
by Elisha, his prophet, sent raine vpa-
on the heste of wicked men(g). More
examples there bee in the Scriptures
which teach howe that wicked men
are blessed many times for the sake
of good men which liue amonge
them.

g. 2. K. 7.
14.
15. & c.

Thomas the Apostle, beeing ab-
sent from the rest of his fellow Apo-
stles, beheld not Christ with them be-
ing new risen from the dead(h). But
afterward in company of the faithfull,
himselſe came vnto faith.

h Iohn. 20.
(24.
26. & c.

On the day of Pentecost where
the Disciples were all with one ac-
corde in one place, the holy Ghost
deſcended vpon them al to their ex-
ceeding comfort(i). If thou abid with
good men, thou shalt with them haue
a part of the spirituall blessings of
the holy Ghost which with wholes

i. A. 3. 1.
2. & c.

The second part.

Some admonitions will withdrawe thee from euill workes, and adhort vnto a godly conuersation.

k 1. Co. 15. For so much as ill wordes corrupt
33. good māners, (k) haue a regard vnto what company thou dost resort.

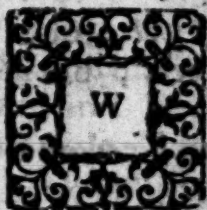
As necessary and as profitable as a good ayre and wholsome scituation is for the bodie; so necessary for the health of the soule is the company of the seruants of Christ. If then for the health of the body, thou shunest contagious places, why for the good of thy soule dost thou not flye the fellowship of the wicked, and ioyne thy selfe to the godly?

Flie therefore all wicked company, as from the fire of hell, and vse the familiaritie of good people, of whom more profite shall you receiue at the length, than at the first you would imagine.

CHAP. 29.

The world must be despised
 in no worldly re-
 spects.

Of worldly Vanities.



Whoever shall forsake
houses, or brethren, or
sisters, or father, or mo-
ther, or wife, or children
or lands, for my Names sake, hee shall receiue an hundred fold
more, and shall inherite everlasting life,
saith the Lord (a.)

Mat. 19.

29

Many do forsake great possessions,
which yet receiue no reward because
they forsake not these thinges for
Christ his sake, but seeke themselves,
loue their owne glorie, and couet the
praise of men.

The more thou louest God, the
more acceptable is that whatloeuere
thou doest.

Though I feede the poore with all my
goods, and though I giue my bodie, that
I be burned, and haue not loue, it profiteth me nothing, saith the Apostle (b)

1 Cor. 13.

Study thou onely to please God,
and let his loue onely moue thee to
serue him: contemne this world not
hoping for any temporall commoditie.

God he praised Iob, (c.) and the Di-
uel replied againe, Dost Iob feare God
for nought? The Diuel he denied not
the workes of Iob, but he argued vp-

Iob. 1, 29.

The second part.

pon his intent, saying: Hee feared God in deede yet not freely, but in hope of commoditie.

Hee that would haue his workes acceptable in Gods sight, ought to haue nothing in his mind but to please God.

Beware therefore that thou preferre not a temporall good thing before the loue and glory of God: else shalt thou declare thy selfe to bee in the number of the wicked who can do morall good workes which yet shall haue no reward of God(d).

d. Mat. 6. 1.

2. &c.

Againe, if thou forsake sinne onely, or chiefly thereby to attaine eternall life and not for Gods sake, looke not to be a partaker of those heauenly ioyes. Or if thou despise the worlde onely or chiefly thereby to escape the paines of hel, and not for the loue of God, looke not to avoide that which thou dost so feare. For this thine end it proceedeth onely from selfe loue: And it sheweth that thou art not yet a full Lord of thy selfe, neither thoroughly mortified, nor knowest what it is to be the seruāt of God.

Who is the friend of God, & enen hee

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hee that for Godes sake can forsake
the worlde. Who the seruant of Ie-
sus Christ: He that seeketh nothing
but to doe the will of Christ (e).

Rom, 6,
16

psal. 119,
112.

The Psalmist doth say (f). *I haue
applied mine heart to fulfill thy statutes
alwayes euen vnto the ende.*

The Lord said vnto Abraham (g),
I am thine exceeding great reward,

g Gen, 15 8

Haue an eie therefore vnto God,
as vnto the principal reward. There
is nothing, be it neuer so smal, but
it shalbe recompenced, if it come
from such a roote as the loue of God
is.

Seeke onely the kingdome of God
and embrace the apostle his counsaile
(h), *Doe al to the glorie of God.*

h 1 Cor. 10
31,

He that vnfaignedly doth loue God
seeketh God in all that hee taketh in
hande; for charity is the band of loue
whereby wee are vnited to God, by re-
nouncing our selues.

And although as touching out-
warde things, the Loue naturall and
heauenly is all one: yet they differ
much in the intention. For the diuine
loue seeketh not her owne things (i),
but the loue natural and of the flesh
in all things seeketh her selfe.

i 1. Cor 13,
5.

The second part.

In euery worke therefore let God be the cause, and ende of the same, if thou haue no purpose to worke in vaine.

CHAP. 30.

Death is to be had in continual remembrance.



a Eccl. 7. 36

Whatsoeuer thou takest in hand remember the ende, and thou shalt neuer doe amisse, saith a wise man (a.)

The remembrance of death, it auaieth much to make vs to contemne this world.

Hee will easily despise all, which hath in minde that he shall die.

b Gen. 3. 21

Vnto Adam and his wife did the Lord God make coates of skinner and clothed them (b,) that thereby they might haue in remembrance the sentence of death wherinto they were fallen through sinne.

Seeing thou with all mortall creatures art condemned to die the death, and art still going the right way vnto the graue, thou oughtest to giue thy

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thy selfe vnto continuall mortifying
of thy selfe.

It is a soueraigne medicine for to
refraine thy sensual and wicked appe-
tites, to haue death in remembrance,
whereby the bodie shalbe turned in-
to duste and ashes, and eaten vp of
wormes.

The cogitation of death it throw-
eth water as it were into the fornace
of our burning desires to quench
them.

Death is the clocke, by which wee
set our life in order, and the memory
thereof doth choake vp much of that
loue that wee doe beare vnto the
world.

As Daniel, by strawing of ashes
in the flore, discovered by the print
of the feete the deceipt of the false
Priestles of Babylon (c:) so doe thou c Bel. & dra.
cast in thy memorie the ashes, where verf. 14
into thou shalt one day bee conuer-
ted, and thou shalt perceiue the de-
ceiptes of the worlde, the subtilty of
the Diuel, and the secrete tentations
whereby the wicked spirits doe im-
pugne thy soules.

O that these thinges were in thy
minde, howe purely should the life

The second part.

Of thy conscience be spent, how bitter would the pleasures or this world be vnto thee; how carefully wouldst thou walke in this miserable life which now inordinately thou dost loue.

At the point of death thou shalt by experience finde that better it had beene to haue serued thy God, than to haue spent the time, which is so precious, in such vanities as now can doe thee no good at all. At that time neither can friends, nor parents, nor riches, nor any temporal goods, which thou so esteemest now, profite thee at all. For more good will a pure conscience doe at that time, than if thou wert the Lord of the whole world.

In fine, the troubles which at the houre of death doe seaze vpon man, they cannot bee expressed by any tongue, nor auoided by any soe or policie.

The Marener that guideth the shippe, sitteth alwaies at the stearne, whom thou must imitate sayling in this boisterous sea of the world. by procuring quietnesse to thy selfe in this life, where thou must haue death still

Of worldly Vanities;

stil in contemplation, if thou haue a purpose to frame thy manners according to the lawe of God.

Ashes doe preserve and keepe in the fire; and the memorie of ashes, into the which thou shalt bee conuerted, doth preserve grace.

Great folly is it for a mortal man to be vnmindful of death; but wisdom it is to haue death in continual remembrance. But worldly men they thinke of this life, but as for death they seldome thinke thereof; yet is there nothing that more with draweth from sinne, than the due remembrance of death, which prepareth a man to die.

Happy is the man that in the morning maketh not an account to liue vntil night; and at night resigneth himselfe into the handes of God, without thinking to liue till morning.

Happy is hee which is alwayes ready to die, that death at no time take him at vnawares.

Happy is he which endeuoreth to be such a one al his life, as hee would be at the point of death.

It is a wonder that thou canst not beleue

The second part.

beleeue the things which dayly thou
seest to happen before thy face.

Thinke that euery moment thou
hearest that terrible trumpet resoun-
ding in thine eares, *Arise ye dead and
come vnto iudgement.*

The memorie of death in a good
man it clenseth and purifieth all that
passeth through it, as a strainer clen-
seth all that liquor that is powred in
to it.

Drive not from thy mind the re-
membrance of death, for it will de-
taine thee greatly from reuenging in-
juries, and from following the vanities
of this world, which as yet abide in
thy minde; and study to get the Chri-
stian virtues, which highly doe please
God, and are profitable to man.

CHAP. 31.

The houre of death is
vncertaine.



*Watch for yee knowe nei-
ther the day, nor the
houre, when the sonne of
man will come, saith our
sauour (a.)*

a Mat. 25.

Seeing

Of worldly Vanities.

Seeing death is so certaine, and the time thereof so vncertaine, we are continually to watch, and to thinke that euerie day shall bee the last.

Many doe builde houses, yet wot they not whether they shall inhabite them, or no. Many doe make prouision against the yeere to come, which it may bee they shall neuer see. They giue themselves to this life, which is vncertaine; and ouerpasse the care of death, which is most certaine.

Seeing then with such an earnest studie thou prouidest for vncertaine thinges, why prouidest thou not against death, which is of all most certaine? It is not good to leaue the certaine for the vncertaine.

Man knoweth not his time, sayeth the preacher (b,) but as the fishes which are taken in an euill net, and as the birdes that are caught in the snare, so are the children of men snared in the euill time, when it falleth & pouer them suddenly. b Eccl. 9. 11

Why tariest thou longer vpon present things?

If a King of speciall fauour should giue thee one of the cities of his kingdome,

The second parte.

stingdome, and should assigne thee
 a certaine houre to confirme his
 graunt, wouldest thou not with all
 studie and diligence endeauour that
 that houre should not bee ouerslipped?
 But now a farre more excellent and
 glorious city than any is in this world,
 euen the celestial Ierusalem is promi-
 sed vnto thee by the vnspeakeable
 magnificence of the King of Kinges.
 The time of this life is giuen thee to
 attaine therein this blessed citie. Leele
 not thy time therefore, omit not a
 good opportunitie, least thou leele
 that happinesse which thou so lon-
 gest for. *The night commeth when no
 man can worke.* (c)

c Iohu. 9. 4. No man hath an houre sure of his
 life. Therefore the time being so
 short, and the promises so ample,
 what a woonder is it that many can
 so idly passe the time away in vani-
 ties and pastimes, as though they had
 yet an hundred yeeres moe assured
 them to liue, and looked for none
 other world after this life?

If for the getting of some tempor-
 al good thing, thou art willing to
 breake thy sleepe, to refraine from
 meate, to absent thy selfe from many
 meetings

Of worldly Vanities.

meetinges of pleasure, and that onely to finish which is in thine handes, least the occasion doe slip, and thou worstest not when to haue the like againe: why dost thou not take the like occasion now giuen thee of God for the attaining of that life which shall endure for euer?

Those five foolish virgins, that suffered the time present unprofitably to passe-away, and presumed of the time to come, were deceiued of their vaine expectation(d).

Desire not a long, but a good life; d *Mat. 25.*
nor many, but good yeares. Ende- *10.*
uor rather to liue well than long; and
seeke not onely to haue a good-will,
but adde thereunto. good workes
Many contenting themselves with a
good intentes haue descended into the
tormentes of hell.

Vncertaine is the houre of death,
which is a thing that should stirre vs
vp vnto more watchfulnesse in our
calling

It were extreme foolishnesse for
thee to liue in that state in which
thou wouldest not that death should
finde thee. And seeing this may fall
out euery houre, euen in reason it

The second part.

standeth thee vppon to liue well, for
little doe you knowe the houre when
death wil summon you to answere for
your life before the iudgment seate
of God.

CHAP. 32.

The houre of death is vnknow
en because we should contin
nually prepare our
selues to dye.

aIob. 14. 1. 5



bMat. 25. 16

AN that is borne of a
woman is but of shorte
continuance, and full of
trouble Are not his daies
determined? The num
ber of his monethes are
with thee (O Lord): thou hast ap
pointed his boundes which hee cannot
overpasse, saith Iob (a).

The houre of death is vncertaine,
neither know you what houre your
master will call you vnto accom
(b).

Because the houre of death is vn
certaine wee should presume that our
life may soone bee ended, and that
the last houre is still at hande. And
herein

Of wordly Vanities.

herein, as, in al other things, the Lord God hath dealt most mercifully with vs, in keeping from eur knowledge the houre of death, to the ende wee should liue with more purity of heart and soule.

As wee are found at the houre of death, so shall wee be iudged; and for somuch as euery moment wee may dye, let vs liue in all innocencie, that when wee are to giue vp our account we may bee found good seruantes.

The more zealous should you bee in doing well, the more vncertaine you are when you shall forsake this world, whereunto continually you ought to be prepared.

If many now offend God hauing the houre of death hidden from their eies, what wicked wretches woulde they proue, if they knew of a certaine that their daies were many.

The vncertainty of the houre of death, it bridled many from committing sinne. who if they knew that they should liue many yeares, would wrap and defile themselves with most lothsome wickednesse. / Againe, though the vncertainty of death reclame not all men from their sinnes:

The second part.

yet maketh it many not to continue still, and perseuere in vngodlynesse.

If a man might knowe assuredly the houre of his death, yet is it plaine that hee could not know it, but vnder one of these two conditions, to wit, either that hee should dye suddenly, or else haue some certaine time after appointed and præfixed him to die in. Now if hee knew that his death were sudden, and so defer his repentance vntill then, it were a dangerous thing. For hardly can hee truely repent, which repenteth suddenly. Againe, if hee knew his time of life to bee long, then it may bee thought he would take more liberty to sinne, putting-off the reformation of his wicked life vnto the last day. Both which are very dangerous and inconuenient for the saluation of man.

Therefore to deliver thee from both these daungers, the all wise God hath so ordained that the houre of death should bee alwaies kept from thy knowledg, that suspecting death alwaies to bee nigh at hande, thou wouldest alwaies liue in the feare of God; and bee thankfull to
his

Of worldly Vanities.

his Maieſty for this ſo ſingular benefite of concealing the houre of death, whereby as with a ſpurre he pricketh thee on to follow & praſtiſe the works of godlineſſe.

Befides, God would not haue thee to know the houre of death, becauſe thou ſhouldeſt learne to liue for the benefite of others, and not to thy ſelfe. For a publique benefite is alwaies to bee preferred afore a priuate.

Diddeſt thou knowe that quickly thou ſhouldeſt die many good workes thou wouldeſt leaue vndone, which might bee profitable to the common weale; and thy ſtudy would bee of thine owne ſaluation, neglecting, with out the more grace of God, the profite of thy neighbour.

And what more? If many did knowe beeing ſicke that their ſickneſſe were not vnto death, ſurely neither would they hartely turne vnto the Lord by repentance, nor doe thoſe workes which Chriſtians are to doe. But now many lying greiuouſly in paine vpon their bed, they turne vnto the Lord God knowing themſelues neere vnto death, which queſtionleſſe they woulde not doe, if they knewe they ſhoulde

The second Parte.

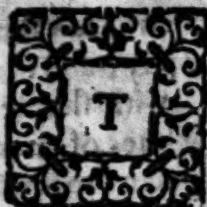
should liue still, and not die.

Last of all, euen for the preseruati-
on of Christian peace and concorde
among men, God would not haue
vs aforehande to knowe the time of
our departure out of this world. For
did wee know that yet many yeeies
wee should continue heare, there
would follow, or bee nourished stil
in vs, hatred, desire of reuenge, and
such like sinnes; againe, did we know
that very speedely wee should die, we
should be euermore sad, and full of
melancholy passions, and so be vncom-
fortable to our selues, and to all such
as are about vs. All which doe violate
the common peace, and fellowshippe
of man.

Seeing therefore by this vncer-
tainty of our life, God hath prouided
so well for the benefite both of our
selues, and of others, there is great
cause why for the same, wee
should thanke him, loue
him, worshipec &
adore him, &
that onely
& euer-
more.

CHAP. 33.

The remembrance of death,
is a goodly medicine a-
gainst the feare of
death,



Though a man live man-
ny yeares, and in them
all he reioyce, yet he shal Eccl. i. 8
remember the dayes of
darknesse, saith the
Preacher (a).

Death would be vanquished as he
doth approach, if it were well thought
vpon afore: neither is there any
thing that from death better may de-
fend thee, than after God the con-
tinuall memory of the same.

A wise mans life is the meditation
of death, and vnworthy is hee all
comfort at the houre of death, which
hath beene forgetfull of death in the
daies of his life.

Death, though it seeme contrary
to life, yet hath God appointed the
same to bee a meane whereby to at-
taine vnto life. And Christ hath
made death so sweet for vs, that
laying

The second part.

laying aside the name of death, it is become the instrument of life, inasmuch as thereby wee attaine vnto the true life in heauen, in such wise as that which before his glorious resurrection was very death, is now life, life, I say to the good, but a gate of eternall death vnto the wicked.

Death it is the ende when the valiant soulders receiue their pay, and the cowards are dimissed with shame, According to the diuerse lues of men a diuerse rewarde is giuen to men by death. If thou forget death, then will death forget thee.

It is the chiefeft point of Philosophy to bee still occupied in the meditation of death.

The Niniuites hearing the sentence of death pronounced against them by Jonas the prophet, straight did humble themselves before the Lord with hartie repentance (b). Seeing therefore the consideration of death did so change the mindes of those sinners, thou mayest percease the great profite that commeth to man by the same. If thou thinke of death as thou shouldest, temptation cannot overcome thee.

b Ion. 3. 4. 5.

Beware

Of worldly Vanities.

Beware thou loue not life so immoderately, that in the meane while thou put death out of thy minde: For then looke especially for to die, when thou desirest chiefly for to liue.

The remembrance of death maketh a man not to waxe proud in prosperitie.

It is good to be ready to die before death come, and to expect with patience the time that insueth after death.

When thou seest other men to die before thy face, thinke thy selfe also to hasten toward the graue, though thou maiest seeme to haue sure footing on the earth.

When two shippes meete vpon the sea together, they that bee in the one shippe thinke the other doe saile exceeding fast, and that themselues doe go but fa're and easily, or rather stand still, although in truth one ship saileth so fast as the other.

Euen in like sort many that see other men dayly to die before their face, doe thinke themselues notwithstanding to be immortall, and that they doe abide stocke still, while o-

The second part.

thers doe goe on apace towards death.

If death doe come vpon a suddaine and doe carrie any man away with him, neuer say that hee betrayeth any man, since long afore hee hath proclaimed himselfe to be an open enemy of vs all. And it is an euident argument that he meaneth not to bee at truce with men, when euery day he killeth one or other.

It is thy part therefore to prepare thy selfe, and euery moment to looke for death, and to liue in the feare of God.

They which goe through the fields that bee couered with snowe, they knowe not their way, and while they thinke to enter into their lodging, they fall into some dangerous pit or place: Euen so the men which enioy all manner of prosperity (which as snowe taketh away a great part of the sight of men) while they thinke howe still they shall liue, they rush headlong vpon death, and come vnto destruction. No maruaile then that of rich they become poore; and from pleasure and promotion they come vnto anguish and plaine. For good reason

Of wordly Vanities.

reason is it, that at his death he should forget himselfe, which in his life would not remember God. And then can hee hardly thinke of his saluation being occupied with the deceiptful light of the worlde, vnlesse hee lay aside first all hurtfull sticking about visible things.

So ought a man to behold death, despising all the vanity, glorie, and worship of the world.

CHAP. 34.

Pride is horrible in the sight of God.



*That is in the worlde,
(as the lust of the flesh,
the lust of the eyes, and
the pride of life) is not
of the Father, but of
the worlde, layeth 5.*

John(a)

By these three troupes of enemies doth the world oppugne thee. But of these the mightiest of all is pride, which is the originall of all sinne (b.)

a 1. Joh. 2.
15.

b Eccl. 10.

If thou purpose to approach neere vnto God, flie from pride, because

God

The second part

God resisteth the proud, and giveth
grace to the humble (c.)

c Iam. 4. 6. The waters of Gods grace they doe
runneaway from the hie moun-
taines of the vaine and hie minded
people, and goeth into the vallies of
them that bee humble and meeke
hearted

Consider who thou art, and thou
shalt see how little cause thou hast to
bee proud. Thou shalt finde that in
thy conception there was sinne; in
thy birth, misery; in thy life, trou-
bles; and in thy death, anguish and
vexation.

To bring downe thine hie stom-
macke withall, Almighty God hath
ordained that thou shouldest bee
vexed here in this life with the most
vile and simple creatures, as gnattes,
frogges, and such like vermine as he
plagued the proude Egyptians with.
d Exo. 8. 5. 6. &c. ali (d)

Boast not arrogantly of thine own
vertues, neither lay open the faulkes
of other men, but humbly consider
thine owne defects, and thy neigh-
bours vertues: and confesse thy selfe
to bee a sinner, and thy neighbour
to bee an holy man. Doe not thou
imitate

Of worldly Vanities

imitate the poude rharisie that made mention of his owne good workes, and of the Publicans wickednesse (c.) e Luk. 18. 11. 12.
Bee not arrogant, least thou fall into the rigorous iudgement of the almighty God.

Be not proude, man, for thou art worthy all shame and confusion. Thy casting downe shalbe in the midst of thee, saith Micheas (f.) Thou art a f mich. 6. vile worme of the earth, and a denne 14 full of filth and abomination.

Remēber that thou art but dust (g.) g Gen. 3. 19.
and shalt returne againe into ashes.

Moses he sprinkled ashes toward the heauen, and there came a scab breaking out into blisters vpon man, h Exo. 9. 10. and vpon beast (h) If thou being but i Eccl. 10. 9. ashes (i,) dost lift vp and exalt thy selfe by pride, thou shalt be punished as the Egyptians were, and as was Nebuchadnezzar (k.) k Dan. 4. 29 28. &c.

There is no finner that so resembleth Satan, as the proud man.

To remoue this sinne of pride, God he descended vpon the earth in great humilitie (l.) l phil. 2. 5. 6. &c.

Pride is the originall of al sinne (m) m Eccl. 10. 14.
Other sinners be separated from God either by some commoditie or pleasure

The second part.

sure; but the cursed proude man is so past all shame, that voluntarily hee renounceth euen God himselfe. Other finnes are knowen to proceede from certaine inordinate desires: but the proude man in all that hee doeth maketh shewe of pride.

He sheweth his pride in his pompous tables, in his costly bedding, and in many other things.

It is a continuall ague, that continueth still, and followeth a man often, yea euen to the graue; and after hee is dead. Whereof are witnesses the stately monuments and tombes, which they cause to bee set vp, and erected for them, after they bee laide full lowe in the graue.

For the auoiding of this pride, God hee suffereth man to fall into other finnes. An argument that of all it is the greatest.

Every proud man is an abomination to the Lord, *For he hath stretched out his hand against God, and made himselfe strong against the Almighty,* saith Iob (n.)

Onely by pride doeth man make contention, saith Salomon (o.)

n Iob. 13. 25
o prou. 13
10.

With other sinners man may haue some

Of worldly Vanities.

Some Societie, but the proude man will admit no peere.

When Saul was little in his owne sight, he was made the heade of the tribes of Israel (p:) but after hee became proude, he lost his kingdome. pr. Sam. 15.
17.33.

Pride it is the roote of all vice, and the destruction of all vertue.

The trees that bee planted vpon hie places, doe soonest loose their leaues thorough the vehemencie of the windes.

Studie therefore to bee little, and make account of humilitie, for therein shalt thou finde most safetie.

CHAP. 35.

God giueth grace to the humble.



He that humbleth himselfe shall be exalted, saith the Lord (20)

a Luk. 14.

As much as pride is hatefull, so much is humilitie acceptable in Gods sight. 11.
Luke. 18. 24

This humilitie is so liked of Iesus Christ, that therein hee would bee borne,

borne, and therewith, as with a most deere friend, he spent the time all the the dayes of his life.

mat. 7. 13. Enter in at the straight gate: for it is the wide gate, and broad way that leadeth vnto destruction, and many there be which go in therat. Because the gate is straight & the way narrow, that leadeth vnto life, saith the Lord (b.)

He that wil goe in at a lowe doore, had neede stoupe and bowe downe himselfe. it thou doest not humble thy selfe, thou shalt neuer enter into heauen.

mat. 18. 3. Except ye be conuerted and become as little children, ye shall not enter into the kingdome of heauen (c.)

mat. 23. 11. Learn of me, that am meeke and lowly in heart, saith our sauiour (d.)

Many there be which know themselves to be weake, and offenders, yet will they not be taken to be such: but be thou humble in will, and be content to bee as slenderly accounted of by other men, as thou knowest thy selfe to bee worthy of the same: and this is to be humble in very deede.

Iesus Christ our blessed redeemer, did manifest his glorious transfiguration but onely vnto three of his Disci

Of worldly Vanities.

Disciples (e :) but the shame of his reprochfull death he made open to all the worlde, dying vpon a crosse publicly in the great cite of Ierusalem, and that in the time of the solemne feast of Easter. But the guise of man is not so, which desireth that his vertues and fame, but not his imperfections, and shame should be knowne of any.

Often did our Sauour preach of humilitie, because hee would haue that lesson to be well remembred. And greatly was he touched with compassion toward the humble. After the Centurion had said (f,) *I am not worthy that thou shouldest come vnder my rooſe, he was preferred afore all Israel.* f mat. 8. 8, 10.

S. Paul that saide, (g) He was not meete to be called an Apostle, was the chiefe preacher of all the Apostles, and laboured more abundantly than they all. gr. Cor. 15. 9. 10.

S. Peter that fell downe at Iesus knees saying, *Lord goe from mee for I am a sinfull man* (h,) was straightway made a fisher of men.

S. Iohn Baptist, that humble man that said, *he was not worthy to beare the shoes of our Sauour Christ* (i,) was not
with

wit hstanding the chosen friend of the bridegrome, and baptised Christ.

God alwaies from the beginning hath chosen for himselfe the least and the simplest things in shewe. Of the first two brethren that were borne in the worlde, Kaine and Habel, hee choase Habel that was the yonger(k) Of the sonnes of Abraham, Ismael, and Isaak, hee choase Isaak that was the yonger(l) Of the sonnes of Isaak, Esau and Iaakob, hee choase Iaakob, which was the yonger(m.) Of these sonnes of Iaakob, hee choase Ioseph one of the yongest, and made him ruler ouer the lande of Egypt(u.) Of the sonnes of Ishai he choase the least and yongest, Dauid that kept his fathers sheepe(o.) He made Saul King of Israel being of the least tribe, & the meaneft familie of all the Iewes(p.)

Againe, when Christ himselfe came into the worlde, to shewe that he loved humilitie, hee choase, not the great and mightie men to bee his disciples, but poore men that vsed the trade of fishing(q.)

Amongest all his vnreasonable creatures, he hath planted in the very meaneft, and in the least in a manner of

k Gen. 4. 1. 4

l Gen. 27. 19

20. 11.

m Gen. 25.

23.

Mal. 1. 2, 3.

Rom. 9. 12.

13.

n Gen. 37.

7.

Gen. 47. 8. 9

o 1 Sam. 16

1. 11.

p 1 Sam. 9.

16.

q Mat. 4. 18

29. &c.

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of them all, as the Pismire (r,) the cocke (s,) &c. pro. 6. 6.
 such a wisdom at the wisest men in the world cannot but wonder at the same. s. pro. 30. 26. &c.

In the creation of the world, hath not God of *materia prima*, as the Philosophers doe terme it, the vilest matter made all things, yea of nothing. as the Scripture teacheth (r.) Gen. 1. 1.

Furthermore, the sonne of God Christ made himselfe of no reputation, and took on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, Hee humbled himselfe and became obedient vnto the death, euen the death of the crosse (u.) u. phil. 2. 7. 8

To commend humilitie vnto man, Suffer litle children, and forbid them not to come vnto me: for of such is the kingdom of heauen, saith Christ (x.) At another time to make pride odious vnto vs, he brake out into these words against Capernaum (y.) And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell. x. Mat. 19. 13

The glorie of a proude man shall soone turne into confusion, and as pride is hatefull to God, & men, so contrariwise humilitie purchaseth fauor.

As ashes doe keepe and preserve
the fire : so doth humilitie preserve
the grace of the holy Ghost. Abra-
ham said vnto God, *I haue begunne to*
1 Ge. 18. 27 *speake vnto my Lord, being but dust and*
ashes (2.)

The deeper the well is, the sweeter
is the water thereof; and the more
lowly thou art, the more louely art
thou in the sight of God.

Seeke not ambitiously after promo-
tion, and dignity in the world, for all
these things full speedily shall come
vnto an end.

If thou knewest to what a misera-
ble end the proude shall come, thou
couldst not chuse, I thinke, but con-
temne pride.

When corne is cut in the field, all
lyeth alike on the ground together,
and no man can discerne which were
the hiest eares, although that in the
growing, one eare did much over-
growe another : so likewise in the
felde of this worlde, although that
some be higher than others, and that
a fewe doe exceede the residue in
learning, honor, wealth, and digni-
ties of the worlde, yet when death
commeth with his booke, and cut-
teth

Of worldly Vanities

teeth vs all downe, and bereaue us
of our liues, then shall we be all equal
and no difference made between one,
and another of vs.

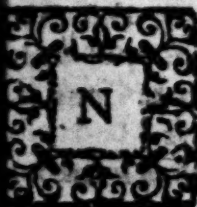
If thou openest the graues, thou
canst not tel which was the rich man,
and which was the poore, which was
the King, and which was the subiect;
which was the noble, and which was
an abiect in the world.

So then if all men of power and ho-
nour in the world, shall be brought
to one and the same miserie with the
poore men, and of no reputation;
surely it is vanitie to desire to mount
aloft in this present world.

I thinke therefore humbly of thy
selfe, so shalt thou finde grace with
God; couet to be lowe and little, so
God will promote and exalt thee.

CHAP. 36.

The couetous man is good for
none, no not to himselfe.



O couetous person, which
is an idolater, hath any
inheritance in the king-
dome of Christ, and of
God, saith S. paul (1.)

Eph. 3. 1.

Vnder

Vnder couetousnesse are comprised another troupe of enemies which doe set vpon man for his destruction.

Easilie in this battel mayest thou overcome, if thou wouldest beare in minde wherefore thou camest into the worlde, and that all the riches of the same are to bee accounted but as dung(b), & must be left by death(c).

b Phil. 3. 8.

c Iob. 1. 21.

There is no man more barbarous and cruell than the couetous man. The couetous man is voide of loue. hee knoweth neither mother, nor brother, neither his owne, nor strangers.

d Eccl. 10. 5. Ecclesiasticus doth say (d), *He that is wicked to himselfe, to whom will he be good?* What good can a man looke for at a couetous mans hand, seeing hee is cruell against himselfe? Hee doth no good, but when he dieth.

He that is couetous and sparing of his goods, is of his honour and credite ouer lauish and prodigall.

It is a wonderfull thing that man, created for to loue God, should so be addicted to the inordinate loue of the vile things of this life.

There is nothing worse than a couetous

man,

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man, saith Ecclesiasticus (c).

e Eccl. 10. 9

Other sinners though they hurte themselues, yet they doe good to other men in some sort; but the couetous man hurteth all men as well privately, as publicuely, for while hee hideth the good thinges of the earth, he causeth a greivous and miserable dearth to arise in the lande.

A couetous man, is a poore man, yea so poore as none is poorer. Hee is the cause of his owne miserie.

There can be no greater pouerty, than to haue nothing. A couetous man lacketh as well that which hee possesseth, as that which he hath not. The things which hee hath, hee vseth not, yea hee maketh himselfe a slaue vnto them.

The least thing that is, sufficeth a poore man; but nothing can satisfie the greedy minde of a couetous churle.

Other sinners though they haue no portion of ioy in the other world yet they enioy the present state: but the couetous man hath no ioy in neither, and therefore the most miserable.

Hee that putteth his confidence in riches,

The second parte.

riches, is a foole.

The couetous man is neuer without some excuse when hee should giue to him that needeth.

It is greater honour, than to win a kingdome, to conquer a mans inordinate desires.

The Diuel being asked of God, from whence hee came, answered, *from compassing the earth to and fro,* fIob. 1. 7. *and from walking in it (t.)* So doe the couetous men, they compasse the earth about, as the Diuel did, and doth (g,) but toward heauen they neuer looke. g 1. Pet. 5. 8.

The couetous rich man is a pray for his Prince; a marke for theeues to shoote at; and a cause of quarrell among his kinsfolke and friends.

The couetous man is vnworthy to haue a place either with the Angels aboue in heauen, or with men below in earth; and therefore he would be buried with Iudas the traitor, that for the loue of monie sold his master h mat. 27. 3. euen the Sauour of the world (h.) 4 & c.

The couetous man before he winneth any thing, is first wonne himselfe; and before hee taketh thought, is taken himselfe, hee burneth here in this

Of worldly Vanities.

this worlde with the fire of inordinate desire; and afterward shall burne in the fire of hell.

Diues beeing in hell, desired that with the tip of Lazarus finger his thirst might be quenched(i). Woulde so little water, thinkest thou, aswage the heate of the fire of hell? No doubtlesse. For if that had beenne granted, he would haue desired more still without ceasing. Such as the state of this man was in hell, such is the state of all couetous persons in this worlde: they desire a drop of riches, when all the waters and seas of worldly substance will not quench their thirst.

Euery thing that is heauy, doeth naturally incline towards his centre. But nothing doth so peise downe the heart of man as couetousnesse. *They sanke downe to the bottome, as a stone,* saith the Scripture of Pharao, and all his hoast(k). k, Exo. 15. 5

Couetousnesse of all other sinnes reneweth and waxeth young againe when a man is olde.

If thou dost lie vpon the earth with thy breast, and drinke of the running waters of these worldly riches, thou shalt bee discharged from the seruice

The second part.

of God, as Gedcon discharged the like men that went out to fight against the Medianites (l).

Hud. 7. 7.

m Iosh. 7

25.

n 2 K. 5. 27

o. Mar. 27. 5.

p Act. 5. 510

Was not Achan stoned (m); Gehazi plagued with a leprosie (n); Iudas hanged

ged (o); Ananias and Sapphira punis

shed with sudden death (p); and all for

couetousnesse? Beware therefore of

it.

Hee that ouercommeth this vice of auarice is a stronger man, than he that vanquished his bodely enemie.

If thou heapest vp riches together, thou makest a heape of wood, where with thou shalt bee burned in hel, as the Phenix is in this world.

As the Physicion forbiddeth a sick man that which hee knoweth to bee hurtfull for him, to the end hee may recouer his health; so God, as a good physicion, forbiddeth man couetousnesse, as hurtfull to the soule; whom if hee harken not vnto, hee is like Adam, who not obeying God, which did prohibite him to eate of the tree in the midst of the garden (q), fell into infinite troubles, and affliction (r).

q Gen 3. 3.

r Ge. 3. 16

17. &c.

Obey therefore the commandment

Of worldly Vanities.

ment of God, whose will it is that thou shouldst flye from couetousnesse, if thou wouldest haue any part in the kingdome of heauen.

CHAP. 37.

God he bleſſeth the liberal
man.



*G*ive, and it ſhal bee giuen
you, ſaith the Lord(a).

Chriſt compareth
riches vnto thornes(b). 1 Luk. 6. 18
which laide vpon a b Luk. 8. 24

mans bare hande they will not hurt him, but if hee cloſe his hande together, they wil draw blod; and the faſter the hande is ſhute, ſo much the more is the harme that hee ſhall take thereby. Riches doe not hurte the open, but the hand that is ſhut. Bleſſed is that man of whom it may bee ſaid, as it was of that good woman(c) *She ſtretcheth out her hand to the poore, c. pro. 31. 20*
and putteth forth her hand to the nee-
dies

If thou giue to a poore man thou ſhalt receiue good mony for Cop-
der. If thou impartest of thine about-

The second part.

dance thou shalt encrease in virtue like vnto the tree whose superfluous bowes be cropped of.

p. 1. k. 17. 15 He shall neuer want any thing, that for Christ his sake giueth his goods liberally, no more than meale and oile was wanting in the widdowes house, though shee were very poore, which ministred sustenance to the Prophet *Heli*ah (d). Many doe say, if I sawe such a poore man as *Heli*yah was I would doe him good: but they are deceiued, for in not giuing to the Lord of *Heli*ah, how would they giue to *Heli*ah himselfe? He that giueth to the poore, giueth to Christ. *Inasmuch as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me*, saith Christ himselfe (e). Therefore if you helpe not the Lord of *Heli*ah, how should you releue *Heli*ah himselfe?

Mat. 25. 40

Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the time of trouble (f).

In the day of iudgment thou shalt be examined touching the workes of mercy.

p. 1. k. 17. 15

Many doe spend their goods and their wealth vppon their houses, vppon
pon

Of worldly Vannities.

pon tapestry, & horses, thinking there by to get a name and fame among men; When more commendation they should purchase if they bestowed their wealth vppon the poore, that can giue them good words, than vppon any other creatures which haue no reason at all. Neither the beds, nor the wals of thine house haue any tong at all, to praise thee as the poore haue, that will blaze abroad thy goodnesse.

Be thou liberall, and so both God will like, and man will loue thee. The liberal man hath many frindes, though many of them be very vngratful.

Neuer can he want friends which is liberal toward other men: and neuer can he haue any friendes which is a couetous man. The poore doe him curse, and his kinred doe wish him dead.

If the couetous man doe fall thorough some vice which he hath, euery one doth blowe abroad his defamiation. but if the liberall man doe sinne, al doe excuse, and purge him the best they can.

Many benefites doth he receiue, which knoweth well how to giue;

The second part.

and he may take himselfe for an happy man on the earth.

Better is it to giue, than to take; as better is it to loue, than to bee loued. For to loue is an action of the mind; but to bee loued is not so, & many somtime are loued which deserue it not.

God for his part he giueth vnto all but receiueh of none: the more therefore a man giueth, the more he resemblerh God, his maker.

The Sunne excelleth the other planets, becau'e it ministreth light vnto the starres.

The more vile and odious that a couetous man is; the more noble and renowned is the liberal man.

Riches to wise men, are as fetters; to fooles, as papers of infamy.

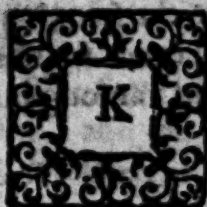
Though prodigality bee a vice, yet couetousnesse is worse, because a prodigal man doth good to many, but the couetous person doeth profite none.

CHAP. 38.

Vnlawfull lust is lothsome in God his sight.

Knowe

Of worldly Vanities



Nowe ye see that ye are
the Temple of God, and
that the spirit of God
dwelleth in you? If any
man destroy the Temple
of God, him shall God de-

1 Cor 3.16
17

stroy saith the Apostle(a).

Now commeth the thirde band of
enemies to bee spoken of, comprised
in the lust of the flesh,

Other vices doe defile but on part
of man onely, namely the soule; but
this vice polluteth the whole man,

1 Gen. 6.2.3

c Gen. 19.1

d Ge. 34.25

26..

e Ge. 38.9.10

Ind. 20.45.

1 Sam. 6.5.7

g 1 K. 11.45

&c

h In. 16.11

i 1 Sa. 13.20

z &c.

k Sus. ve 62

Looke not to escape the terrible
iudgement of God, if thou handle
the Temple of the holy spirit disho-
nestly.

For vnlawfull lust the Lord de-
stroyed the old world with water(b),
Sodom & Gomora with the fire citties
next adioyning(c), Hamor and the Si-
chimites(d), Onan(e), and the whole
tribe of Benjamin in a manner with the
sword.

For this vice was Amon murder-
ed(f), Salomon bereaued of the Spi-
rit of God(h), Samson blinded(h), Da-
uid manie waies afflicted(i), the two
Elders that accused Susanna vnjustly
stoned(k), three and twenty thou-

The second part.

stand in one day put vnto the sword (l);
and most greuous plagues for this
vice hath the Lord sent among his
people
17 Cr. 10. 8.

Fly from this infection, and God
his spirit will comfort thee: haue
death in minde, and lust will soone
bee quenched. Auoid idlenesse, and
repell the temptation of the flesh from
thee. Remember the fire of hel, where
fleshly men shal burne for euer, and
the lust of the flesh will not so inflame
thee.

It seemeth to thee harde to resist
temptations, but much harder will it bee
to suffer the paines of hell. Hee that
is not deliuered from the first, shall
not escape the second fire. One
heate ouercommeth another. The
remembrance of the infernall fire will
extinguish the flame of the internall
fire.

If thou art held with the loue of
God, al other vanities wil vanish from
thine heart.

Hee is the seruant of Satan, which
serueth the lust, and wicked affecti-
ons of the mind.
mGal. 5. 17

Of this sinne did the apostle speake
when he said (m), They that doe such
things

Of worldly Vanities.

things shall not inherite the Kingdome of God.

The sinne of the flesh, is a fire of hell; and the maintainer thereof is riotousnesse, and gluttonie. The flame thereof, is filthinesse; the ashes, vncleannesse; the smoake, infamie; the ende, vexation of the minde, destruction of the bodie, shipwrack of a good conscience, and an horrible contempt of the holy commaundements of God.

Many of them bee vterly cast away through the wrath of GOD, which giue themselves to this vice. If thou wouldest overcome, thou must flye from this sinne, according to the commandement of the Apostle from God himselfe (n). This vi. 1. Cor. 6. storie is gotten by flying, and not by violence.

Daintie fare prouoketh lust, but a sober diet, with godly exercise keepeth chaste.

A wonder it is that euer thou canst auoide this persecution of the flesh, faring deliciously, and lining in idlenesse.

The water of teares quencheth the flame of concupiscence: and vnlesse thou

The second part.

thou auoid occasions hereunto, it is almost impossible but at one time or other thou wilt yeeld vnto his sinne.

Few there be but either in youth, or in age do humble themselves before this idole, and giue themselves to the flesh. Many there bee which commend the unpotted life, but few retaine the chastitie of the body, much lesse of the mind: they would seeme honest, and praise honesty, but yet they auoide not, as they ought, the occasions which cause them either to bee, or to be thought dishonest. Their meaning is good, but their knowledge is but smal, and not sufficient.

Happy is that soule which in a pure body serueth her sponle Iesus Christ: and happy is that man which prepareth in his heart an habitation for the holy spirite.

Remember still the death, the corruption, and the filthynesse wherein to our bodies shall bee resolued, and doing so much wilt thou bee moued to serue God in all holynesse of conversation, whereby thou shalt enioy him blessedly in the heauens, being deliuered from the fire of hell, wher

Of worldly Vanities.

where they continue boyling in torments which like beastes in this worlde did giue themselves to al inordinate desires of the flesh.

CHAP. 39.

The chaste Christian God
delighteth in.

If some cannot enter into a wicked heart, nor dwell in the house that is sub. iect vnto sinne, saith the wise man (a).

a Wis. 1. 4.

Gather thy senses together, and re-
freine thine appetites. *Death is come
vpon our windowes, and is entered in
to our palaces,* sayeth Ieremie (b). Vn-
der. 9. 31.
lesse thou seatest a watch ouer thy sen-
ses, thy soule is in danger to die of an
euill death. Because Ishbootheth loos-
ked not well vnto his doores, hee lost
his life euen in his owne house lying
vpon his bed (c).

*c 2. Sam. 4.
6. 7.*

Consider in thy minde what mis-
chiefe came into the worlde through
Eua casting her eie vpon the forbid-
den fruite (d). It is not lawfull for
thee inordinately to beholde that,

d Gen. 3. 6.

The second part.

which is not lawfull for thee in heart to desire.

e 2. Sam. 11. 2. 3. Had not David cast an vnchaste
e 2. Sam. 11. 2. 3. eie vpon Bathsheba (e), he had nei-
ther lost so many good things, nei-
f 2. Sam. 11. 2. 3. ther fallen into so many euils (f), as
20. 11. &c. he did.

g Iud. 12. 11. 12. Lookewarely vnto thy senses; the
want hereof brought destruction vnto
Olofernes (g).

Iudith. 13. 8. No vice to troubleth th'understan-
ding, nor ouerthroweth the reason
of man, as doeth the sione of the
flesh.

h Sal. S. 2. 16. God, who is all simple and pure,
He sedeth among the lillies, as the
Spoule doth lay (h), signifying there-
by how hee is delighted altogether
in cleanness, and chastitie.

Sal. S. 62. 2. The puritie of the creature, is most
gratefull before God, and therein
doth he most gladly rest himselle. It
is written (i), that, *There shal not enter*
i Revel. 21. *into it (the heauenly citie) any vn-*
27. *cleane thing.*

The principall bewtie of the soule
is principally ascribed vnto chastitie,
through bringing the flesh in subie-
ction to the spirit.

The memorie of the chaste persons

Of worldly Vanities

is afore God immortall, and renowned of men.

Chastitie is compared vnto the roase, not onely for the beautie and sweetnesse thereof, but also for that it springeth, encreaseb, and continueth as the rose doth among thornes. For chastitie neuer groweth nor continueth but where there is sharpnesse and austeritie of life, and mortification of the flesh: it is alwaies in danger where pleasure is.

Chastitie cannot live where no fasting is vsed, nor temperance appeareth. And a wonder it were that such as are not sober should be chaste.

If thou wilt continue chaste, bee still doing of some good worke or other; flye the companie of dissolute persons, and prepare a place in a pure bodie for the holy Ghost.

The Dove which Noah sent out of the Arke, could haue no footing at all but vpon carion, which she liked not, and therefore returned vnto the Arke againe (k). The holy Ghost, which k Ge. 8. 8. 9 sometime was resembled to a Dove, (l) it cannot abide in bodies that l Mat. 23. 16. bee vncleane, but in the pure and holy.

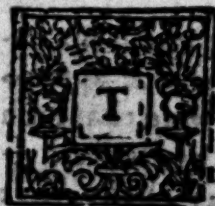
The second part.

Flye the vices of the flesh, as thou
wouldest the plague or pestilence,
that thy soule may remaine pure,
and so be fite, as a chaste spouse, to
welcome the bridgrome Christ.

CHAP. 40.

Unspeakable is the happines,
which the men of this world
shall forgoe.

a Psal. 106,
24.



*They contemned that
pleasant lande, said the
Prophet, of worldly
men (a).*

It is a wonderfull
thing that with all di-
ligence and studie wee seeke not for
glorie which of all things exceeding-
ly is to be desired.

There is nothing which naturally
wee so desire nor sooner may loose,
nor for which men will spende so
much, as for the glorie of this world,
whereby many are deprived in this
life of spirituall consolation, and in
the other world of eternall life.

Many good thinges doe they
want, and great ioyes doe they goe
without, which giue themselves to
serue

Of worldly Vanities.

serue the world. And because they set their mindes vpon corruptible things, they are deprived of that heauenly society of Iesus Christ, and the diuine contemplation of spirituall things.

It is much to bee lamented that men can finde sweetnesse in the vnsauorie and sowre things of this world, and yet haue no taste at all of the matters of God, the pleasure whereof is soueraigne.

The taste of the diuine loue is so delicate, that worldly pleasures giue no relish at all, where that hath a place.

Happie is that man which is onely refreshed with the loue of God, and rauished with the pleasures of holy vertues.

Flye from henceforth from the vanitie of this worlde, for the more thou estrangest thy selfe from the same, the greater comfort shalt thou perceiue in thy soule, and the lesse dealing thou hast in the worlde, the more fauour shalt thou haue with God.

Why therefore dost thou not approach neere vnto the Lord? why lingerest thou?

The second parte.

It is a lamentable thing that the loue of such vile trash, should keepe thee backe. Shall the shadow of good things in this world so preuaile with thee, that thou wilt forgoe those all sweete, and delectable ioyes in the life to come? For whatsoever in this worlde thou louest, it is nothing in comparisón of the treasure of delights in the kingdome of heauen.

Giue thy selfe wholly therefore to loue God, and the vnuisible good things: buy for smal, great; for transitorie, eternal; for vile, precious; for base, glorious; for miserable, comfortable; for lowre, sweet; and to speake in a worde, for nothing all things.

Let not the apparance of these corruptible thinges deceiue thee, neither suffer the vanitie and pleasure of this present life, to darken thy knowledge & vnderstanding of heauēly matters.

If thou contemne the vanitie of this world, thou shalt enioy the loue of God.

Consider how little it is that God would haue thee to do, & how much hee promiseth. Renounce therefore the vile thinges of this worlde, that thou mayest attaine that precious
prize

Of worldly Vanities.

pearle of inestimable price.

Seeing in comparifon of the life to come which is perpetuall, this preſent life is but a moment as it were, delight not in this ſhort and corruptible, to the end thou mayeſt haue ioy in the euerlaſting life.

A foole were he that hauing many faire Lordſhips, and pallaces of his owne, would yet for all that continue in a ſtable • euen ſuch a baſe thing is this miſerable world in reſpect of the glorious and celeftiall citie Ieruſalem which is aboue.

Seeing therefore God himſelfe of his moſt holy loue doth inuite thee, and open the gates of paradise againſt thou come, bee not ſo carried away with the loue of the ſhadow of good thinges, that for them thou canſt be content to goe without thoſe true, and moſt ſweete goods of the other life, for the enioying whereof thou wert created.

Liue ſo in this world as in the way, as in the world to come thou mayeſt raigne for euer as in thy proper countrey.

The end of the ſecond Booke.

The first of these is the fact that the
 government has been unable to raise
 the necessary funds to meet its
 obligations. This is due to a
 number of factors, including the
 fact that the government has been
 unable to attract foreign investment
 and has been forced to rely on
 domestic sources. This has led to
 a severe shortage of funds, which
 has in turn led to a default on
 its foreign debt. The second factor
 is the fact that the government has
 been unable to implement the
 reforms that were promised to
 the international community. This
 has led to a loss of confidence in
 the government and has made it
 difficult to attract investment. The
 third factor is the fact that the
 government has been unable to
 control inflation. This has led to a
 sharp increase in the price level,
 which has in turn led to a
 decrease in the value of the
 currency. This has made it even
 more difficult for the government to
 raise the necessary funds to meet
 its obligations.



T H E

Thirde Booke de-
claring howe the vanitie
of this world being renoun-
ced, wee should giue our selues
*to the seruice of Iesus
Christ.*

C H A P. I.

The whole world cannot satisfie
the desire of mortall man.



HIE Lions do lacke,
and suffer hunger. psal. 34. 11.
*but they, which seek
the Lord, shall want
nothing that is good*
saith the Psalmist.
He that hath God,
hath all that good is, but hee that hath
him not is very poore,

Without God all pleasure, is paine ;
all ioy, is sorowe ; all abundance, is

penurie, and scarcitie.

God alone, the creator of our souls, doeth satisfie the desire, they are vaine that seeke consolation in the things of this world.

There is nothing in this life which is not full of bitternesse, nothing so precious, so good, and delectable, besides God himselfe, that it can either deliuer from all euill, or bring vnto felicitie.

b psal. 23. 1

The Lord is my shepheard, I shall not want, saith the prophet (b). The Princes of the world themselves, the more mightie they seeme, the more they doe neede now and then for the maintenance of their honour, and estate. Onely the seruant of God can say, *I shall not want*.

Hee whome God ruleth, liueth a quiet and merrie life.

The beastes of the worlde are fed with dry hearbes among thornes and briers, the waters thereof are poysoned, and the hearbes haue a secret poyson in them.

The diuell to our first parents reached out pleasant meate, and they had no sooner tasted of the same, but

Gen. 3. 7. they were poysoned (c). The childe of

this

Of worldly Vanities.

his worlde eateth the hearbe of pleasure, but the eating thereof is vnto his destruction: hee is allured with the taste of honour, and riches, and straight-way is taken in the snare ere he be aware.

It is written by the Psalmist (d): *God d psal. 73.*
the strength of mine heart, and my 26.
portion for ever. He is happie whom psal. 143.5.
 God feedeth, and putteth no trust in man. Happy is hee which seeketh O D with his whole heart, and from him seeketh consolation.

Taste thou neuer so much of the waters of these worldly honours, and vanities, yet thy thirst shall neuer be quenched, but thou shalt still bee like he that hath a drop sicke, who the more he drinketh, the more hee thirsteth.

The eyes of al wait upon thee, & thou e psal. 145.
keest them meate in due season (e). 15.

The prodigall childe had no sooner separated himselfe from God, but might hee confessed that hee was dead well neere for hunger (f). Vice and wickednesse doe alwaies bring affliction to the will, whereas vertue on the other side, bringeth ioy, and consolation.

The third part.

Eate thou not the breade of him that hath an euil eye, neither desire his dainties meates. For as though he thought it in his heart, so will he say vnto thee, Eate and drinke, but his hart is not with thee, saith the wise man (g).

6. *g. p. ou. 23.*
7. He that sayeth that in vice there is nourishment, and satietie, beleeeue him not, for thou shalt find it cleane contrarie.

The Nigromancers and inchanters will make a shew to thine eies of pleasant gardens, and fruitfull trees, but if thou once gather, and taste of them, thou shalt perceiue them to be nothing such, as they seeme to be. The world it laboreth to perswade worldly men that the things it propoundeth are such as they seeme to the view, but in very deede they are nothing so.

Our soule is no Chamelion, it should liue onely with winde. The worlde it openeth his desire, it stretcheth out and vnfoldeth his will, and laboreth to nourish such as loue the worlde with the meere winde of vanity.

h. Horat. Ephraim is fedd with the wind, Hosea (h). Vaine we tearme that which

filld

Of worldly Vanities.

fillet not the place where it is . The things of this world they fill not, but onely puffe vp our soul, & make it for to swell.

Wouldst thou not take him for a very foole, that being an hungred should open his mouth, and onely take in the aier to appease his hunger withall ? Surely thou art no wiser than hee, which thinkest to satisfie thy minde with the winde of wordly vanities.

Of the men of this worlde did the Kingly Prophet say(i) , *Whose bellies thou fillest with thine hidde treasures.* 1. Psal. 17.
Lords and great men they vse to lay 14.
abroad the most pretious thinges of their house, adorning their haules and great chambers with silke and arras, but the thinges of lesse price & account they fling into corners: Euen so God hath publicquely set abroad the riches of this glory, and holy lone, but the duste of gold and siluer, as vile thinges, hee hideth vnder the earth. How wonderfull thinge it is to observe how the men of this world cannot satisfie their bellies with the basest thinges.

The thinges of this world are like vnto

The third part.

vnto sharpe liquor, which doth not
satisfie but prouoke the appetite to
couet after meate. *They shall goe to and
fro, and barke like dogs, and goe about
the citie. They shall run here and there
for meate, and shall not bee satisfied
though they tarrie all night,* saith the
Pialmist(k). They shall goe to and
fro and compasse about to get honour
and riches, and yet for al that shall doe
they be satisfied.

k p^{sa}. 59.
14. 5.

Thus saith the Lord by the pro-
phet Haggai vnto such fellowes(l), *Ye
haue sown much, and bring in little, ye
eat, but ye haue not enough, ye drinke,
but ye are not filled, ye cloth ye, but ye
be not warme.* The more thou drinkest
of these worldly things, the dryer
thou shalt bee, and thou shalt shewe
thy selfe like vnto that man who to
quench his thirst will eat salt, and to
quench the fire will powre oyle vpon
the same. The desire of worldly
things is infinite, and will not bee sa-
tisfied,

CHAP. 22

God alone is to be desired,
and sought after.

Open

Of worldly vanities.



*Open thy mouth wide, and
I will fill it, saith the
Lord (a).* psal. 18. 10

When God had com-
mended the obseruation
on of his commaundementes vnto
his people, hee then said, Open thy
mouth wide, and I will fill it. He spea-
keth not of the opening the corporall
mouth, but of the desire, which is the
mouth of the soule.

It is not the world that can fulfil the
desire of the soule, but God alone,
our Creator, which saith: Enlarge thy
desire, because I onely, and none o-
ther can satisfie the same.

The reasonable soule, which is cre-
ated after the image and likenesse of
God, may well bee occupied about
many thinges, but it shall neuer bee
satisfied nor replenished, but with
God himselfe. In him it resteth se-
curely and reioyceth.

Happy is that soule to which God
is all thinges, and to whom befi'e
God nothing is sweet and precious
but all is bitter and vnlauiory.

If our soules seeke comfort in these
earthly thinges, let it neuer looke for
rest and quietnesse

337
The third part.

The vessell so long as it abideth in the water, it seemeth not heavy, but as soone as it is taken out of the water, the heauinesse and waight of the same appeareth. The reason is, for that, being altogether earth, or consisting of that thing which commeth nearest vnto earth, it hath most agreement and conuenience with the element of water, so long as it swimmeth vpon the water, and of earth being vpon the earth. So when thou art with God in heart by vnfained loue, thou art in the element as it were that, that is most proper and proportionate vnto thee, and there continuing with him thou goest away merrely, and with a contented minde: but going to the loue of the world, thou leauest thy proper element, and therefore euery thing seemeth painful and heauy vnto thee.

The wicked men doe find euery in their greatest dignities, much trouble: the godly on the other side, in reproches, quietnesse. This sheweth that in God onely there is ioy of heart, but without God there is no comforte at all.

As thy body can take no rest so long

long as it lieth vpon a narrow peece of wood, not answering to the proportion of thy body: so shall thy soule neuer find any rest and security in the base thinges of this worlde. If thou wouldest enioy life, turne thee vnto God.

It is God, that satisfieth thy mouth with good thinges, as the prophet layeth (b).

Our appetite will neuer rest, vntill bp sa. 10. 3. 5
is come vnto the end it seeketh.

Our soule is of that noble nature, that nothing can satisfie it, but the loueraigne good of all, which is God. c Psal. 42. 1. 23

hⁱ himselfe. It hath moved Dauid to cry (c)
As the hart brayeth for the riuers of water, so pants my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God? My teares haue bene my meat day & night, while they daily say vnto me, where is thy God.

While the holy prophet was without God hee thirsted greatly, and longed that hee might perfectly be satisfied of him, according to that of our S^{au}iour Christ (d). If any man thirst, let him come vnto me and drinke. d Ioh. 7. 1.

The third part

Give not thy minde to the vanities
of this world, vnlesse you had rather
to liue in continuall affliction of the
soule, than at quietnesse

Couet not temporal, that thou may
est haue eternal glory.

If thou wouldest attaine thine
heartes desire, follow the counsaile of
the Prophet (e), *Delight thy selfe in
e psal 37. 4. the Lord, and hee shall giue thee thine
heartes desire.*

Love God aboue all, and thou
shalt liue a merry life not onely in
this world, but also in the other to
come.

CHAP. 3.

It is vnpossible that any thing,
besides God alone, should sa-
tisfie the soule of man.



1 PM. I 7. 15

*When I awake, I shall be sa-
tisfied with thine image,*
saide the Prophet to
God (a).

Whatsoever is in the
world it is very litle in respect of our
soule.

The vessell which is made to receiue
God himselfe, can neuer be filled with
any

Of worldly Vanities

any thing vntil God doe fill it. And the cause why they cannot so doe, is because they are vaine.

The thinges of this world, doe so occupy the place wherein they be, that for all their beeing there, the place yet remaineth empty still; and gold doth no more satisfie the soule, than the wind doth suffice the body: So finally can these earthly thinges satisfie the minde, the desire thereof beeing infinite.

Wouldst thou not iudge him a very foole that would presume to flye vp into the skies without winges? As impossible is it for thy soule to be satisfie with these eathly thinges.

Temporall goodes, they are but as meates to indame thy desire. As it were folly to heape woode more and more for the quenching of a fire: so as great folly should it bee to goe about with the dry wood of worldly things to quench the fire of our desires. The reason is, Nothing in this worlde hath any resemblance with the soule of man.

God hath made vs for himselfe, & therefore our heart abideth vnquiet vntill it rest in him that made it.

All things be ordained of God according to the proportion of the nature it hath. The horse is not satiate with flesh, nor the Lyon with grasse, because it agreeth not with their nature. Our soule therefore, being a spirit, how can it be satisfied with corporall things? What fellowship hath gold with the spirit? Nothing of this world is any whit conformable to the soule of man.

Before the Chameleon the wilde setteth winde, wherewith the proud person delighteth; yet is the soule no Chameleon. Vnto some it giueth iron to liue with all, as vnto the Oysteriges, and also vnto conerous men; vnto others clay, as vnto carnall beastes; vnto others venime as vnto the enuious; but because all these bee earthly, and haue none agreement with the soule, it cannot be sustained with earthly things: onely grace, and the giftes of the holy Ghost, as spirituall things, doe minister sustentance vnto the soule. And although pride, enuy, and the like are things spirituall, yet they yeelde not food to our spirit, as neither doe many corporall things satiate the

Of worldly Vanities

body. For God alone is the nourishment of our soule, and nothing besides, because it hath no proportion at all with our soule.

If thou shouldest demaunde why bread doth nourish our bodies, and not poyson; what reason else may be giuen, but that bread agreeth wel with the nature of man, and poyson doth not? Euen so, because God alone agreeth with the nature of our soule; hee alone can satisfie our desire. And his filling neither quencheth, nor hindreth our desire.

This spiritual foode hath also this advantage, which our bodely nourishment hath not for that our bodely sustenance engendreth still a satiety and loathing in them that doe take of it, which the meate of the soule doeth not, but the more it is eaten the more it is desired.

Couet thou in the world neither to be great, for that is a vexation of the spirit, nor to be rich, and renowned for that is a burden and an intolerable care.

Turne therefore vnto the Lord thy God, who is thy foode, and the substance of thy soule, to thine exceeding comfort.

CHAP.

CHAP, 4.

Ther is no tranquility of mind
but in God alone.

psal. 116. 7.



*Eturme vnto they rest, O
my soule, saith the Psala
mist(a).*

The sicke mā though
hee change his beddes
neuer so often, yet shall hee neuer
finde ease, vntill his paine bee taken a-
way, wherewith hee was so troubled.
Thou dost carry about with thee the
sicknesse of worldly loue, but vntill
thou cast the same cleane away from
thee, looke neuer to find any ease in
the delicate beds of honors, riches,
or delights.

Loue God onely, and aboue all,
and thou shalt haue rest, turne thee vn-
to him, and hee will giue thee quiet-
nesse.

Jonas seuering himselfe from God
could neuer bee quiet, and when hee
fled into the shippe, hee fel vppon a
storme(b). For where God is not, ther
be the stormes and tempts. But when
Jonas gaue himselfe in the belly of
the

Of worldly vanities

the whale to pray, he was deliuered from the deuouring fish, and danger of the sea (c).

clon. 7. 1.

Seeke not for any rest in the things of this life. There is no perfect ioy in this world, for battell there is without on euery side, and within thee fears and terrour.

19.

Thou bearest about with thee a continuall affliction. In vaine is it therefore to change thy place, except thou alter thy minde from vice ynto vertue. For thou must turne thee ynto God, if euer thou wouldest enioy any quietnesse of minde or bodie: This is a short and readie way for thee to come ynto that safetie, and peace of minde, which thy soule desireth.

Onely thinges spirituall, and not temporall doe bring the quietnes that is of continuance.

So long as Iaakob liued with Laban hee was in continuall trouble, and affliction; but hee was no sooner gone from him, but hee was comforted euen by the Angels of God (d). So, if thou serue the world d Gen. 31. 1
looke for nothing but labour and troubles.

If we would bee deliuered from euill, then must we goe out by the way we came in; againe, if we would attaine vnto any good and perfect thing we are to enter the way we came out. Euery thing by nature desireth to returne vnto that from whence it had his beginning: for that is the perfection of the same.

The Bul when he is wel baited, returneth out the same way that hee came into the baiting place, and that by the instinct of nature. So thou when thou art well baited vppon and downe here in the world, endeavour thou to goe out againe, the same way thou cammest in. For it is the onely remedie to atchieue perfection, rather to returne, from whence thou camest. And because God is the onely fountaine from which all good thinges doe proceede, (for euery good giuing, and euery perfect gift

• Lam. 3. 17. is from aboute), if thou desirest quicknesse and ioy indeede, it is needefull that thou turne the vnto the Lorde thy God. Nothing cometh vnto his perfection vntill it bee reduced vnto the generall originall of the same. Seeing therefore God is our
author,

Of worldly Vanities.

author, and fountaine of all the good
whatsoever wee haue, no maner
though the soule so vehemently doe
desire God, to the end that of him she
may attaine al manner of good things.
For whatsoever good there is, either
it is God himselfe, or it commeth from
God.

The comming of a King into a bar-
ren countrey, causeth a plenty to be in
that lande so long as hee is there; but
when hee departeth, it becommeth
barren againe: So when God is in
our soule by grace, there is no want
of any good thing: but if God bee
absent from the same, the soule it
must needes be without fruite, barren,
and withered. Through God his pre-
sence thou shalt haue abundance of
all good thinges, with all manner of
quietnesse, but if thou haue not God
with thee, what peace or comfort canst
thou haue?

As God sent amonge the Egyptian
ans busie and vnquiet flies to annoy
them (f), so he sendeth superfluous
cares to disquiet the men of this
world; whereas Israel, which is the
true people of God, shall haue the
sweete Sabbath of the blessed rest.

f Exo. 8. 24.

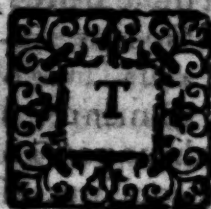
It is a great torment of minde to burne with the desire of earthly thinges : but the greatest comfort that wee can haue, is, to fixe the minde vppon God, and not vpon the worlde.

He which hath God, hath a merrie heart ; but they which hunt after worldly things, liue in a perpetuall affliction of the spirit.

CHAP. 3.

No trust is to be reposed in any thing of this world.

phil. 3. 7.



Trust thou in the Lord, and doe good, saith the Psalmist (a).

All creatures when thou hast most neede will faile thee ; and therefore it is a vaine thing, to repose any confidence in the things of this world.

If thou trust in men, looke often to be deceaued ; for their wont is after a long and great seruice to make but a simple recompence.

*Cursed be the man that trusteth in man
and*

Of worldly Vanities.

and maketh flesh his arme, and with-
draweth his heart from the Lord (b). b. Jer. 17. 5.

Put not your trust in Princes, nor in
the sonne of man, for there is none helpe
in them, saith the Psalmist (c). Haman c. psal. 118. 6.
trusted much in the fauour of King
Ahasueroth, of which he was soone
deprived, and brought to a most infam-
ous, and miserable end (d). d. Ester 7. 3.

To be in fauour with great men of
this world, it doth vs little good, and
surely it vanisheth as nothing, if not
afore, yet at the point of death. &c.

What stabilitie canst thou promise
thy selfe, I pray you in a broken staffe
of reeder? (Euen such is man (e)). e. 2. Kin. 19.

O Lord of hostes, blessed is the man
that trusteth in thee, saith the Psalmist (f). f. psal. 34. 12.

Happie is hee which loveth God
with his whole heart, and putteth his
trust in him, the Lord will deliuer
that man from all trouble. But foras-
much as true hope is founded vpon a
good conscience, the Psalmist doth
say, that is not enough in God to
trust, but besides a man must worke
that which good is, according to
that (g). Blessed is he that indgeth wis-
dom by of the poore: againe sayeth the wise
man, g. psal. 41. 1.

The third part.

h. prou. 10.
28.

man(h). The hope of the wicked shall
perish; because it is not grounded
on a good foundation. To trust in the
Lorde, as some say they doe, and yet
dayly to sinne, what is it but rash, and
vndiscreete presumption?

Put thy confidence in God, for if
thou for thy part doe that which thou
oughtest; doubt thou not, but God
of his infinite goodnesse will giue
thee glorie, for hee neuer forsaketh
them which trust in him.

It is a vaine thing liuing ill, to pre-
sume upon hope, & to repent thee heere-
after, whereas thou art ignorant whe-
ther thou shalt liue any longer than
to day or no. Thou oughtest by and
by to reforme thy life, and to haue
good hope that God will giue thee
of his glorie, since it is most sure that
he neuer denied it to any which fulfill
that which he commaundeth.

i. Hof. 12. 6.

Hope still in thy God, saith the Scrip-
ture(i) so will he deliuer thee from al
thy troubles, For hee is a shield to
them which put their trust in him(k).

k. psal. 91. 4.
5. &c.

Dauid put his trust in the Lord, and he
was holpen(l).

l. psal. 28. 7.

Blessed is the man which feareth
the Lord(m), he will not be afraide of
euill

m. psal. 112. 6.
7.

Of worldly vanities.

euil tydings.

Happy is the man which falleth
not from his hope: happy is the man,
whose force, and strength, and refuge
God is (n), such an hope shall ne-
uer be in vaine in the daies of trouble.

n Jer. 16. 29

Isa. 25. 4.

o Eccl. 3. 11

Consider the old generations of men, ye
children, saith Ecclesiasticus (o), and
marke them well, was there ever any
confounded, that put his trust in the
Lord: or who hath continued in his
feare, and was forsaken: or whom did he
ever despise, that called vpon him.

Is it not good reason that the sicke
man should rather trust in the Physic-
tion that healeth all diseases.

It is the Lord, saith the Prophet (p),
which healeth all thine infirmities. The
Lorde is nere to all that call vpon him,
yea to all that call vpon him in truth (q).

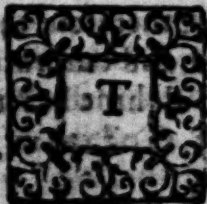
p psa. 103. 3

q psa. 145.

18.

He that calleth vpon the Lord, shall be deli-
uered. (R. P. 6.)

God is to bee loued aboue all.



Thou shalt loue the Lorde
thy God with all thine
heart, with all thy soule, a Ma. 22. 37
and with all thy minde,
saith the Lorde.

If

The third part.

If so thou wouldest doe, then is it not sufficient for thee to leaue the euill way, vnlesse thou walke by the good way through the detestation of worldly vanities.

Loue God above all, Thou canst not liue without loue; seeing therefore of force thou must loue, then loue that which of all is most sweete and pleasant.

Thou maiest not so loue the world, that thou offend God. For what proportion is there of God his excellencie, vnto the profite of the world? For as God infinitely surpasseth his creatures, so the holy loue of God without all comparison is more excellent than all other loue.

Who should reape the fruite, but he which planted the tree? The Apostle 1. Cor. 9. 7 file saith (b). *Who planteth a Vineyard and eateth not of the fruit thereof? Who shouldst thou loue but him, that hath giuen thee power to loue? He onely is to be loued, of whome thou receiuest abilitie to loue. Flee therefore the corruption of the world, and embrace the loue of GOD with all thine heart. Runne vnto the loue of God, as vnto a refuge and defence.*

Nothing

Nothing so soone will make thee to despise the vanitie of earthly things, as the loue of God: but because thine heart was neuer touched throughly with the fire of his loue, thereof it groweth that thou art so in loue with the corruptible goods of this wretched world.

Hence is it that thou art so troubled with cares and griefe of minde; and hence thou settest not thine hart vpon the loue of God.

O that thou hadst but some small taste of Gods spirit to begin withall?

It is the nature and properrie of loue to make his account of that which it loueth. That is well verified here in this worldly loue, where we see many times that for the attaining of that which they loue, they make no reckoning either of goods, honor, or name: they forget themselves through musing vpon the thing beloued. After their example therefore, thou which sayest thou louest God, giue thy selfe wholly to loue him, and casting aside all other matters of the world, occupy thy selfe wholly and altogether in his service.

So did the holy Fathers in times
passed

The third part.

passed shewe themselves, they were transformed into a heauenly nature, they thought not of themselves, nor of the world : for which cause they were iudged of the world to be very fooles, not to haue so much as com-

e 1. Co. 4. 10 mon sense (c).

1. Co. 3. 18. Let it be thy chiefe st exercise that God and thy soule may agree well together, as though there were nothing besides vnder heauen to bee done, and as though thy selfe besides wert nothing, so that thou mightest truly say, as the Apostle d Gal. 2. 20 *did (d), I live, yet not I now, but Christ liueth in me.*

Be not so taken with the thinges of this worlde, as to make them the end of thy loue, since all that thou canst loue in this world is more perfectly a great deale in God, than in the world.

If thou loue any thing because it is beautifull, why louest thou not God, the fountaine of all beautie? If goodnesse bee the thing wherevpon thine heart is fixed, what is better e Lu. 18. 19 than God? *None is good, saue one, euen God (c).*

God is purely good in his essence, and

Of worldly Vanities.

and substance. The goodnesse of a creature is so farre good, as it receiveth some little drop from that infinite sea, I meane, from the incomprehensible goodnesse of God the creator thereof.

If thou dost so much loue any creature, for some shewe of goodnesse that thou perceivest therein, although it haue besides many imperfections why louest thou not God, who is essentially good of himselfe, and the perfection of all goodnesse?

The lesse materiall substance there is in a bodie, the lighter it is, and so much the more apt to ascende vprwarde: so againe, the more thou art laden with the loue of earthly things, the more hardly shalt thou ascend in heart vnto God.

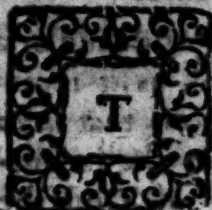
The fewer thine inordinate passions be, the greater is thy loue. And if thou loue God perfectly, thou wilt make none account of earthly things.

CHAP. 7.

We are necessarily to loue
our neighbour.

Thou

a Mat. 22.
39.



How shalt thou love thy neighbour as thy selfe, layeth God (a).

The honest love of thy neighbour is so linked to the love of God, that as thou art commaunded to love, so art thou enioined also to love thy neighbour. They both proceede out of one and the same roote, and bee vnseparable.

b Rom. 13.8

The Apostle saith (b), *Hee that loveth another, hath fulfilled the law.* Thou canst not separate thy selfe from thy neighbour, vnlesse thou separate thy selfe from God.

All the lines that bee made from the vttermost part of a circle vnto the Centre, which is the middle point, doe all meete together in the Centre, and the further any of those lines is drawn from the Centre, the further is it diuided from the other lines; and the further one line is drawn from an other, the further doth it goe from the Centre it selfe. Thou canst not by any meanes diuide thy selfe from thy neighbour, but with all thou doest diuide thy selfe from God; thou art so made that of necessity thou must moune

Of worldly Vanities.

mourne when thy neighbour mourneth, and take a part of his troubles vpon thy selfe by a Christian compassion.

Iob he neither tare his clothes, nor complained grievously for the losse of his goods, but for the death of his childre(c). But for the most part many they are more griued at the losse of temporal riches, than at the hurt of their neighbours.

Let it not greene thee to forgoe these corruptible things, which God doth suffer to be taken from thee, for the good of thy soule; but let thy neighbours harmes pearce thine heart, and let his hurt bee thine owne.

After God had created all things, I meane the trees, plants, beastes, and such like, which were to multiply and encrease euery one after his kinde, he created man male and female(d). of whom all men that were to liue in the world, should descende, that they seeing themselves to proceede from one roote, should by so much loue one another the more.

Thinke it not an hard commandement to loue thy neighbour, though

The third part.

he haue offended thee; but acknowledge that much harder it had been, if God had commanded thee to hate thine enemy. For to loue, it agreeth with the nature of vs all, but to hate, it is contrarie to mans nature: nowe God hath willed those things, wherevnto naturally wee are enclined, and as much against the nature of man it is to hate, as it is against the nature of water to ascend vpward.

If it seeme an hard thing for thee to loue thy neighbour, it will be much more hard in hell fire to burne.

Chuse therefore one of the twaine, I say not if thou hate, but if thou loue not thy neighbour, looke out of question to burne in hell. And worthy is hee the curse of God, which had rather to burne in the hottomelesse pit, than to loue his neighbour, and so haue the fauour of the Lord.

Loue thy neighbour, yea though he be thine enemy(e), so shalt thou be the childe of God: if the childe, than also the heire, even the heire of God, and an heire annexed with Christ(I), of that celestiaall kingdome which hath none ende.

e Ma 4.4.
45.&c.

f Rom. 8.
16, 17.

We must loue our enemies.



One your enemies : blesse
them that curse you, doe
good to them that hate
you, and pray from them
which hurt you, and per-

a Mat. 5. 44

secute you, that yee may be the children
of your father that is in heauen, saith
the Lord (2).

45.

A Kings sonne wil abide his schools
master both to teach, and reprehend
him. There is no better schoolemaster
than an enemy, who hath a singular
care of thy life, and can no sooner
see thee to slip, and take a fall, but
worthwith hee rebuketh thee for
the same.

If thou wouldest bee warie in lea-
ding of thy selfe, than pray God to
send thee an enemy, whome if thou
once haue, thou needest none other
master, whose paines thou maiest
largely recompence.

Before thine enemy thou pon-
derest aduisedly what thou art to
peake, for thou knowest howe thou
shalt

The third part.

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shalt

The third part.

shalt no sooner tr p in thy speech, but thou shalt be taken: but if thou haue none enemy thou carest almost neither what thou sayest, nor what thou doest.

An enemy is a biddle as it were, to keepe thee from sinne; but a friend couereth, and concealeth thine offences. By thy friend thou offendest God, and through thy foe, thou doest thy duty.

Thine enemy is to thee a clocke, whereby thou mayest order thy steps aright. More good, a great deale, thou receiuest from thy foe, than from thy friend, and therefore good cause hast thou to honor him, by whose means thou prouest more circumspect, wise, and good than otherwise thou wouldest be.

If thou doest set by and esteeme a little staffe or wand, for that it setteth thee to beate off the dust from garments; why wilt thou not esteeme of thine enemies, and set much by them, that driue away the dust of thy defects, by sharpe reprehending of thee?

b Isa. 10, 5. *O Asbur be the rod of my wrath, and the staffe in their hands is mine indignation*
saith

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saith the Lord by his Prophet Isaiah
(b). Cast not such a rodde into the
fire, neither make more account of
riches, than of thy soule.

When our friendes doe extoll and
magnifie vs, our enemies doe humble
and bring vs downe, that wee waxe
not proude.

If prosperity doe blinde vs, our
enemies by persecution will cause vs
to see; now seeing the enemy doth
make vs better, let vs esteeme of
him greatly, as reason doeth re-
quire.

Friendes, many times will not say
the truth, when enemies wil tel all that
they know.

As much good as thine enimie
doth vn to thee, so much harme doth
he vn to himselfe: for hee killeth his
owne soule, and woundeth his consci-
ence: therefore seeing him in so ea-
uill a plight, that did thee so much
good, thou oughtest greatly to pittie
his estate.

The Psalmist doth say (c), *They perse-* psal. 69. 16
cuse him, whom thou hast switten: and
they add vnto the sorrow of them, whom
thou hast wounded. He addeth sorrowe
vnto sorrow which doth recompence

The third part.

one hurt with another, and hee taketh life from the man that is dying, which hateth his enemy.

If yee loue them, which loue you, what rewardes shal yee haue? Doe not the Publicans enen the same(d)? To loue an enemy, is the very property of a true Christian, and Gospeller.

Mat. 5. 46

The malice of thine enemy is verie poyson: but yet of poyson is the wholesome triacle made, so mayest thou make of the malice of thine enemy a good medicine for thy soule.

Giue to thine enemies being hungry, foode; being naked and needy clothes and almes; and so shalt thou make of this poyson compounded with these good receiptes a wholesome medicine against many noy-some diseases,

CHAP. 9.

Selfe-loue is the bane of
many Christian
vertues.



Es thee out of thy coun-
trie, and from thy kin-
red, and from thy fathers
house, saith the Lorde
vnto the Patriarch A-

brahim(a).

a Gen. 12:1.

All earthly affections must bee re-
nounced, least thou beginne to like
more thine owne, than the thinges of
Iesus Christ.

For the desire of thinges inuisible
and heauenly, renounce the loue of
visible thinges. Plucke ill weeddes by
the rootes, that they spring not a-
gaine.

Selfe loue it peruerteth iudgement,
dimeth the light of reason: darkneth
the vnderstanding; corrupteth the wil;
and shutteth the doore of saluation a-
gainst vs: it knoweth not God, and fors-
getteth the neighbour; it banisheth
vertues, affecteth honour, and loueth
the world. He that so loueth his life,
shall loose it(b).

b Mat. 10:39

The roote of all iniquity is selfe-
loue:

Iohn 12:35

c He. 12:617

d 1 Sa. 15:24

168c.

Elau(c), Saul(d), & Antiochus(e).
they found no place to vnfaigned res-
pentance, though they sought the fa-
uor of God with teares, the reason

e Mach. 1:3

The third part.

is, because they more esteemed their owne losse, than the offending of God.

Seeketherefore GOD in all thy workes, and put thy trust in God onely.

Selfe-loue is as the heart in the body, which ruleth and guideth the flesh, the synewes, and the vaines of man.

Why giuest thou thy selfe so to the immoderate desiring of honour, riches, and delights, but because thou laborest of selfe-loue.

To contemne a mans owne selfe, is a gratefull thing both to God and man.

He that loueth himselfe more than God his maker, or Christ his Sauour is like a traitor that deserueth to loose both life and goods.

If selfe loue haue the dominion ouer thy soule, thou doest what thou wilt, but not what thou shouldest, and is for thy behoofe; thou art blind, and vnworthy to haue any credite giuen vnto thy wordes.

Renounce thine owne will. If that would bee quiet, and keepe her place thou shouldest bee quiet, and not be

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so torment in minde. Follow not thine owne will, and there will be nothing to torment thee, but vntill thy will bee vtterly consumed looke to bee tormented by the fire of Gods wrath.

Why halt ye between two opinions(f)? you cannot loue God, valesse you forsake your selfe(g),

There be certaine precious stones, which if they touch some kind of metall, doe loose their vertue, and by some other againe they encrease the same. Loue is such a precious iewel; for beeing fastened vpon thy selfe it looseth his vertue, but fixed vpon God, it is most glorious, and of infinite vertue.

1. K. 18. 21
g Mar. 16.
24.
Mar. 8. 34.
Luke. 9. 23.

Because thou shewest thy selfe so familiar to thy selfe, thou louest thy selfe so much; but wouldest thou be more familiar with God by faithfull praier and meditation, thou wouldest loue God more, and thy selfe lesse than thou dost a great deale.

A man bread and brought vp altogether in a simple cottage, is so blinded in iudgement, that hee will preferre his rude home before the most princely pallace in the world: so

The third part.

for that thou acquaintest not thy selfe,
as thou shouldest, with the house of
God, thou more esteemest a present
trifle, than the infinite treasures laide

h Cor. 2. 9. vp in heauen for such as loue
God (h).

If the Apostle did so loue Christ
that hee could say, *that nothing should
seperate him from the Loue of God,
which is in Christ Iesus our Lord* (i),
maruel not that the same Apostle did
say (k), *Our conuersation is in heauen.*

1 Ro. 8. 39.
k phil. 3. 20.

Greatly familiar was the Apostle
with God, and little with himselfe, &
therefore hee loued God much, and
himselfe but little.

Let thy mind runne still vpon God,
euermore thinke vpon him by some
deuoute prayer, or meditation, & this
if thou doe vse from time to time, it is
vnpossible but thou shouldest loue
God, seeing thou art come vnto the
knowledge of him.

Two loues doe build two Citties,
the one is the loue of God, which
bringeth the contempt of thy selfe;
the other is the loue of thy selfe,
which causeth the contempt of God.
Betweene both these, that is betwixt
God and thy selfe standeth thy will,
whereby

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whereby the nearer thou art vnto thy selfe, the farther thou art from God, & the nearer vnto God the farther thou art from thy selfe.

Had not these two pronownes *Meum* & *Tuum*, Mine and Thine, so much bene vsed in our moutthes, so much discorde, as there is, had neuer bene in the world. But because the most part doe more loue their owne, than the publique commoditie, there be so manie defectes in euerie common-weale.

The Apostle saith (1), *In the last daies* ^{12 Tim. 3. 2} *shal come perious times, For men shal be, louers of their owne selues, couetous boasters, proude, cursed speakers, disobedient to parentes, vnthankfull, vnholly. &c.* And of all these euiles here mentio- ned, selfe loue is set in the fore-front as the cause, and originall of them all.

Nothing so hurteth a man, as the hauing of his owne will. Take away this foundation, and the walles of worldly vanities whereunto thou art giuen, will fal downe flat vnto the ground.

CHAP. 10.

It is the part of the seruantes
of God to denie them-
selues.

a Luk. 9. 33



*I any man will come af-
ter me, let him deny him-
selfe, & take vp his crosse
dailie and follow mee,
saith the Lord(a).*

The way to come vnto Christ is
to conquer thine owne will; to suffer
tribulation with patience, and not to
seeke thine owne profite and commo-
dity.

The true seruant of God hunteth
not after his owne commodity, but
for the glory and honour of God him-
selfe.

In all thy workes studie to please
God, and from his hande thou shalt
receiue the greater blessing. Let
him be the beginning and ende of all
thine actions, least thou loose the fruit
of thy labours.

Selfe loue is a most deadly plague:
Hee that seeketh himselfe spoyleth
himselfe.

Good

Of worldly Vanities.

Good workes done in the Lorde they reioyce the conscience, enlighten the vnderstanding, and be recompensed with new blessings from God about.

Many doe despise outward things, which they possesse, and yet for all that, attaine not vnto that perfection which the Gospel requireth, which consisteth in the denial of a mans own selfe, and of his will.

The seruant of Iesus Christ, ought not onely to make light account of temporal goods, but also to contemne himselfe, least he bee hindered in the way that he walketh.

Let him learne by the grace of the holy spirite, to ouercome himselfe, that hath learned before to despise the things of the world.

This is the perfect denial, euen for a man to denie himselfe from the bottom of his heart, and not to seeke consolation in any creature.

If thou seekest any priuate, or temporall commoditie, surely thou art not thoroughly moued, neither shalt receiue any spirituall comfort from the Lord.

Many that haue had some zeale,

The third part.

and ioy of the spirit at the first, haue continued in that good course but a litle while; they haue begunne with heate, but they haue gone forward but coldly.

They sought in their prayers their owne consolation, which when they sawe they were deprived of, they gaue their minde vnto the worlde againe, which they renounced before; and the cause was, they subdued not their owne affections as they should, neither were truly mortified, because they forsooke not themselves.

Be it alwayes in thy mind to serue God; and then though thou finde no comfort in thy selfe; yet thinke that thou art occupied in his seruice, and that it is his will that thou shouldest haue no further comfort thereby, than hee should thinke it convenient.

If thou wilt profite in the seruice of God, learne to denie thy selfe euen in euery thing. Many denie themselves in some, but not in all things. They are obedient in all things which doe like them; but in the things which are contrarie to their

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their humors, they finde themselves.
But thou must in all thinges bee ready
die to yeelde vnto Gods will, and vt-
terly forsake thy selfe for his sake.

The carefull Merchant sold all that
he had to buy the pearle. (b)

b Mat. 13.

46.

Ananias and his wife Sapphira
were killed with present death, for
that they gaue parte of their money
vnto God and reserued part for them-
selues. (c)

c Act. 5. 1.

2. & c.

If thou wilt serue God, thou must
as occasion is offered, forgoe all, and
reserue nothing for thy selfe.

Through renouncing of thine
owne will, the will of God getteth the
dominion ouer vs, and so mans will
is transformed into the will of God,
when man for Christes sake is rea-
di to endure all manner of aduersi-
tie.

Hadst thou once gotten a full victo-
rie ouer thy selfe, in a small time thou
shouldest greatly profit in the schoole
of Christ.

Our Saniour Christ he sought not
his own glory, (d) but thine, the Lord
of heauen descended not into the
earth for his owne profite, but for
thy comodity. (e) Why then seeking

d Iohn 8.

56.

e Iohn 10.

11.

thy

The third part.

Rom. 5, 8.

thy selfe dost thou forget him, which
for thy sake so forgot himselfe, that
hee gaue himselfe vnto the death to
saue thee (t) ?

A good wife, and an honest is she,
that wil please none but her husband,
and happy is that soule which onely
seeketh to please, & delight her spoule
Iesus Christ.

Blessed is that soule whose onely
desire is to haue the fauour of God,
and vnterly contemneth all other loue,
Christ is a good husband, and wote
thy solely, and sincerely to bee lo-
ued.

Therefore thou shouldest forsake
all, and deny thy selfe, to the end thou
mayest enioy the sweete friendship of
Iesus Christ.

CHAP. 11.

A good Christian will take it
patiently, when he is despised.

Heb. 12.1



ET vs cast away euery
thing that pressed down
and the sinne that han-
geth so fast on : let vs
run with patience the
race

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race that is set before vs, looking vnto Iesus, the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, & is set at the right hand of the throne of God, saith the Apostle (a).

It is thy dutie to bee dead, and estranged from all the inordinate affection of humaine praises, honors, and fauor; and to desire of all men to bee contemned, and put to shame. Alas, fewe there bee which seeke to be adorned with such vertues.

If any be founde which hunt not after dignities; yet are there almost none that loue to be contemned, and put to rebuke. If thou desire these thinges with all thine heart, God will graunt them vnto thee.

If God doe not send thee aduersitie, it is not because it is not good for thee, but because thou art so weake that thou art not fit for the same, beeing yet sadly mortified. For God is vnto nothing more ready than to laye afflictions and tribulations vppon him, which is truly mortified in some good measure, knowing that they that ouercome shalbe crowned with glory (b), where

b Reuel. 2.
10, 11. &c.

of

of he would haue his friendes to bee partakers.

All things which either thou wouldest, or canst desire of God, which belong not vnto the due mortification and despising of thy selfe for Gods sake, haue some-what within them sauouring of thy corrupt nature, and selfe loue: and although in part thou hast put away from thee the loue of thy selfe, yet secretlie returneth it vnto thee againe, by seeking somewhat of thy selfe, and thine owne commoditie, which thou wert not aware of, and so many times when we thinke that wee are farre from our selues we are not so.

Hence it is, that thou, which before thou haddest it, desiredst some great aduersitie, but once falling into a little trouble, thou diddest faine soorth with, because thoroughly thou haddest not contemned thy selfe; for selfe loue did still lurke in thy minde, and it was no sooner touched, but it rose againe. Though thou sleepe now and then, yet art thou not altogether dead.

Happye is that man which is so dead to himselfe, that hee desireth to be

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be contemned of all men.

Our Lorde gaue vs a most perfect example of mortification, when vpon the crosse he saide(c), *My God, my God why hast thou forsaken me.* So the seruant of God, ought so to content himselfe when hee is forsaken, that yet hee faint not therein, albeit he be deprived of all sensible perceauing the comfort of the spirite for a time, as our Sauour was vpon the crosse.

c Matt. 27.
46

It is not againe the propertie of Gods children to place the last ende of their prayers in the sensible vtering of them by the mouth to be heard of men. But seeing that an eye is alwaies to be cast vnto that which God would haue vs to doe, ascende once vnto this perfection which consisteth in the essentiall loue of God: so that in all things thou maicst do his wil through contempt, and mortification of thy selfe, and that onely for Gods sake, not for thine owne either glorie, or commoditie.

Happie is hee, which is so mortified that hee is readie to endure euen extreame affliction for the loue of God, and to receive stil his fauor.

Happie

Happy is that man, which inflamed with the loue of God, is content with all his heart to be destitue of all sensible, so he may enioy the essential loue of the holy Spirite.

Happy is hee, which coueteth to imitate Christ Iesus in the crosse, abandoning all consolation of earthly and corporall things.

Happie is that soule that is so dead to it selfe, that it liueth without these strange affectiōs, such a soule is pure without sinne, quiet without disturbance, free without molestation, deprived of worldly honour, but adorned with vertues, clarified in vnderstanding, lifted vp in spirite, vnited vnto God, and blessed for euermore.

CHAP. 12.

That bodie shall bee blessed,
which is subdued of the soule.

a Eph. 6. 11.



*Put on the whole armour
of God, that yee may be
able to stand against the
assaults of the diuel, saith
S. Paul (a).*

Thou canst not liue without warfare,

fare; for wheresoeuer thou art thou shalt haue a battell, because in thy bosome thou bearest him, that euermore will gaine say thee.

In one and the same man the Apostle setteth downe vnto vs two men so ioyned together, and so compact that the one cannot bee without the other (b), and yet are they so diuided, that the life of the one, is the death of the other. They bee so linked together, that being two, they are yet but one, and being one are neuerthelesse two.

Betweene these twaine passeth the whole course of the life. And therefore sundry names and titles are giuen them by the Apostle, when hee calleth the one Spirit (c), the other flesh (d), the one the soule (e), the other the body (f), the one the lawe of the minde (g), the other the lawe of the members (h), the one the inner man (i), the other the outward man. *Walk in the Spirit*, saith the Apostle (k), *if yee live after the flesh, yee shall die, but if ye mortifie the deede of the bodie, yee shall live* (l). *The flesh lusteth against the Spirit, and the Spirit against the flesh* (m).

A wonderfull warre is this questionlesse

The thirde part

onlesse wherein peace is sought; and in peace, warre; in death, life; and in life, death; in bondage, libertie; and in ouercomming a mans owne selfe, and bringing vnder the inordinate passions of the minde, the whole force of a Christian man is declared.

To bridle thy desires, is verie fortitude of the minde: and contrariwise in folowing them, the weakenes of the heart is declared. More valiant is that man which ouercommeth the passions of his minde, then hee which subdueth his outwarde enemies.

Wouldest thou atchieue a greate dominion? Then ouercome thy selfe. *He that ruleth his owne minde, is better then him that winneth a citie, saith Salomon (n),* There be manie that sacke cities, but fewe that conquer themselves.

He that is Lorde ouer himselfe is a mightie Lorde. If thou once subdue thy selfe, thou shalt easilie subdue all other things.

He is to bee taken for a good and valiant souldier that can master him selfe.

And

And that is the true seruant of Iesus Christ which bringeth the flesh in subiection to the spirit, and the sensual parte vnder the obedience of reason.

If thou bee ouercome, ascribe the same to thine owne default. If thou pamper thy body in ease, with dainty meates and drinke, then shal thy soule be vanquished of the bodie.

The Apostle saith (o), *God is faithful, which wil not suffer you to be tempted above that you be able, but wil euen giue the issue with the temptation, that ye may be able to beare it.* o 1. Cor. 10. 136

It is the manner of those which bee iudges in combates, to measure the weapons of those that are to fight together in the listes. This doeth God, the most righteous iudge, for he suffereth none of vs to bee tempted about that wee are able to endure.

When two in all thinges equall enter into the combate, needes must bee preuaile which hath another to assist him.

If thou cheerish thy bodie with ease, drinke, good fare, and sleepe, thy bodie it will overcome, and thy soule

The third part.

soule of the body shall bee subdued; but if thou assist thy soule with watching and prayer, the flesh by the grace of God shall easily bee brought vnder, and the soule shall ouercome.

It is better that the soule should ouercome that soule and body may be saued, than that the bodie should preuaile, to the vtter destruction both of body and soule.

If thou loue the flesh, make it obedient vnto reason, and neuer pamper the same too-much.

He that loueth, hateth, and he that hateth, loueth, Christ Iesus doth saye (p), *He that loueth his life, shall loose it, and he that hateth his life in this world, shall keepe it vnto eternall life*

p Ioh, 12.
35.

Thus you see how much the victorie which the soule atchieueth, is better than the victorie of the bodie, and what gain is gotten by bringing thine affections vnder the yoke of reason.

If thou be wise, thou wilt helpe the soule to subdue the sensuall part of man, the conflict thereof is but short, the victory will bee glorious, and the reward most blessed.

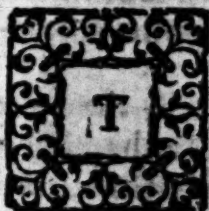
Shunne no labour, if thou lookest for

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for a reward, which is not giuen but
to him that striveth. *Bee thou faithfull*
vnto the death, and I will giue thee a q1 cue. 2. no
crowne of life saith the Lord (q).

CHAP. 13.

The knowledge of our selues
bringeth vs vnto the know-
ledge of God.



THE *inuisible things of*
him, that is, his eternall
power, and Godhead, are
seene by the creation of a rom. 1. 20
the world, saith the A-
postle (a).

If any creature in the world doth
by the creation thereof declare vnto
vs the great wisdom and omni-
potencie of God, surely man doeth
the same, which is made according
to the image, or likenesse of God
himselſe (b).

Many there be which know much
and yet they knowe not themselues,
they see others but they passe by
themselues, they seeke God in out-
warde neglecting inward things,
where chiefly hee may bee founde.

b Ge. 1. 27

The

The third part.

The more thou knowest thy selfe,
the more perfectly shalt thou knowe
God.

And although by the knowledge
of the noble condition of the minde,
the true and perfect knowledge of
Gods greatnesse is best seene and per-
ceiued: yet to abase thy pride with
all, thou hast alwayes before thine
eyes the misery of the body, and the
shortnesse of thy life, that thou maiest
come by that way vnto some know-
ledge of God.

In knowing of thy selfe thou wilt
humble thy selfe: and in humbling
thy selfe thou wilt feare God, and
because the feare of God is the be-
ginning of wisdom(e), thou art
first to begin at the knowledge of thy
selfe.

If thou haue a desire to know who
thou art, take a glasse, and beholde
thy selfe in it. The glasse that a man
may best beholde himselfe in, is an-
other man. Nowe if another man
which thou beholdest, is but earth,
ashes, and a very worme, surely eu-
en such art thou, how rich soeuer
and of great estimation thou seemest
to be in the world:

And

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And that thou maiest not bee deceived, beholde not thy selfe in a glasse that is hollow, which maketh a shewe of the thing represented therein, cleane contrary to that which it is indeede, but take vnto thee a glasse that is plaine, which setteth out a man according as hee is in truth. If thou beholde thy selfe in the inside of a siluer spoone that is bright and cleare, thou shalt see thy face with the wrong end turned vpperwarde, thy bearde aboue, and thy forehead beneath.

So in man there be two glasses, and states, one is of life, the other of death. Life is the hollow glasse, which maketh vs to seeme otherwise than wee be. It sheweth thee forth to bee sound, lustie, strong, and long-liued, all which is vanitie, and lies. If thou behold therein fresh and lusty youth, doe not trust therein, for it will deceiue thee. *Favour is deceitfull, and bewtie is Vanitie* (d).

d pro. 32. 30.

This false life of ours it seemeth some great thing vnto men, when it is nothing so. But the state of death, or of a dead man is the plaine and true glasse, which doeth manifest things

things euen as they bee without fraude and deceite. Therefore if thou wouldest see what thou art in deede, then looke not vpon thy selfe aliue, but vpon another man that is dead. So thou shalt perceiue that thou art earth, ashes, a very sinke of all filthinesse, a little set out and beautified on the out side by a liuely hewe that life hath lent thee, there thou shalt see the foundation of your stocke, and the largenesse of thy dominion. That which thou now art, thine ancestors were, and as they are, such shalt thou bee.

If thou looke well into thy selfe, thou shalt finde greates matter why to contemne thy selfe. For what art thou, as touching the bodie, but a vessell of corruption? And in respect of thy soule, setting the grace of God apart, what art thou but an enemy vnto righteousness, the childe of wrath, a friend of vanitie, a worker of iniquitie, a despiser of God, euen a creature proane vnto all wickednesse, vnapt to doe well? What art thou, but a miserable creature, in thy counsailes, blind, in thy wayes, ignorant, in thy wordes, vaine, in thy

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thy deedes, faulty; in thy distress filthy; to conclud, in all things vile & great. onely art thou in thine owne opinion.

Therefore if thou seeke to knowe thy selfe, it will cause thee neither to bee proude, nor ambitious, nor disdainefull; it will make thee to beare iniuries with a quiet mind, in asmuch as thou shalt finde thy selfe to bee a miserable sinner, and worthy of all mē to be hated and contemned.

Know thy selfe, as admonished from heauen. What booteth it to know the seuen liberall sciences, and to bee a great Doctor in al the arts, if thou art yet ignorant of thy selfe? It is better to know thy selfe, than to haue all the Scripture at thy fingers ende.

Consider who thou art, whence thou camest, where thou art, and whether thou art going. Thou art a mortall man, a little earth, a vessell of corruption, full of misery, standing in neede of many thinges; thou wert conceived in sinne; thou camest into the world with paine to thy mother, and griefe to thy selfe, enuironed thou remainest with al manner of dan

gers, and thou art bounding towards the grave of putrefaction.

Job saith(e), I am become like ashes and dust. Let the light of God teach thee who thou art.

Job. 30. 19. Thou sayest, thou art rich and increased with goods, and hast neede of nothing, and knowest not how thou art wretched, and miserable, & poore,

Reu. 130. 17 and blind, and naked(f).

CHAP. 14.

Miserable is the condition of man in this world.



MAN that is borne of a woman, is of short continuance, and full of trouble, saith Iob(a).

a Iob. 14. 1.

What thing is so miserable as man? Must not the body which thou so makest of, die at the length, and rot in the grave? And what is more horrible than a dead man?

How much so ever thou wert made of beeing aliue, none, no not thy verie friendes will abide thee after thou art dead.

Of worldly Vanities.

Is not the state wherein thou livest
a certaine vnhappy bondage? It is a
miserable thing to be borne a slaue, to
liue a slaue, and to die a slaue.

*Behold I was borne in iniquitie, and
in sinne hath my mother conceived mee,
saith David (b)*

O miserable life, inuironed about
with so many dangers and periles. b psa. 51. 5
For one pleasure wee receaue a thou-
sand sorrowes, so that this life may
iustly bee termed a death, and not a
life.

There is no creature more needy
than a man; for hee is driuen to begg
his meate and rayment of the beasts;
and earne his bread with the sweate
of his brow (c), al which for the most
part the birdes and the brute beastes Gen. 3. 19
haue of themselves, and haue no
need to begge, or to aske of any o-
ther,

Some liuing creatures haue wings
to fly withall; others haue clawes and
teeth both to defende themselves,
and to hurt others: others are light of
foote to runne from dangers: Al
which, man hath not, and those which
hee hath, bee not in such measure in
him as in them, so that hee is faine to
borrow

The third part.

borrow helpe from those base creatures. Whereby hee may learne to bring downe himselfe in the eyes of God by humility, and to lay away the pride of his mind.

Man hath no peace in this worlde, for hee can neither rest himselfe alwaies, nor alwaies watch. When he seemeth best in health, then hath hee sundry infirmities to disquiet him, as hunger, thirst, wearisomnesse, and diuers other necessities, heate, cold, stormes, tempests, lightnings, thunder, plagues, poyson, periles by sea, perils by land, griefes, and diuers infirmities, and laste of all death it selfe.

Eli, the priest of the Lord, when little hee thought of death, he suddenly fell from the seate backward, and brake his neck (d). This may teach thee that when thou fittest, and thinkest thy selfe most sure, thou maiest take a fall and die.

pi. Sa. 4. 18.

The sleepe which thou xrest for the great ease & benefit of the body, howe full is it of false and vaine imaginatons.

It is meere blindnesse and folly to loue this world, so replenished with mis

Of worldly Vanities.

miserics. wherein if any good thinge
bee founde, that good is mixed with
innumerable sorrows and molestati-
ons, which are to those that set their
delight in the world even the begin-
nings of the perpetuall tormentes of
the reprobate in hell.

It is easier many times to bee in
tormentes, and paine, than to expect
the same. And because that every
day thou lookest for the sentence
of death to bee pronounced against
thee; and knowest that the life which
thou liuest, is miserable, and not to
bee tearme d in deede a life, is neither
death may properly bee called death,
but a sleepe(e). the Lord would haue
this life to bee full of all manner mi-
series, that disliking it, thou maiest coa-
uer and long after the life in hea-
uen.

e. Ge. 47. 30.
1 Kin. 2. 20.
1. K. 11. 43.
Mat. 9. 2.
Ioh. 11.

Thinke how this life was given
thee of God, as a ship, to carry thee
like a traveler thorough the raging
seas of this troublesome world, wher-
in thou wert to endure manifolde
dangers and perils: and that to the in-
tent thou shouldest the more ear-
nestly desire the other life, which is
the sure harborough and haven of

The second part

most blessed comfort.

If this life should haue bene all prosperous and pleasant, it so would haue drawen a man to the likeing thereof, that hee would quite haue forgotten the other life, for the enjoyning whereof hee was created.

The manifold euils and miseries which continually thou sufferest, they inuite and call thee vnto the desire of the celestiall paradise. The troubles of this life doe make thee to goe vnto God many times by harty prayer and beeing thus pressed with afflictions, a wonder it is that yet thou art no more willing to leaue this miserable state wherein thou art.

Cast not thine heart vppon these transitory thinges. Here thou art subiect to continuall debate and troubles, in ouercomming whereof thou shalt get a Crowne of perpetuall glory.

God, seeing that naturally thou art desirous of quietnesse hath thought good, that this life should bee full of troubles, to the end thou shouldest loue and long for that quietnesse which is eternall in the heauens.

CHAP. 15.

It is expedient that we know
so much of God, as he hath
reuealed of himselfe
in his worde.



I haue heard of thee by the
hearing of the eare, but
now mine eie seeth thee,
Therefore I abhorre my
selfe, and repent in dust
and ashes, saith Iob vnto God (a). alob. 42.5.6

Seeing thou wast made to knowe
God, open thine eies, to the end thou
maiest know him.

Of the knowledge of God, com-
meth the knowledge of thy selfe; and
by the knowledge of thy selfe, grow-
eth the knowledge of GOD. There-
fore saide Iob, *Mine eie seeth thee.*
*Therefore I abhorre my selfe, and re-
pent in dust and ashes.*

By thy knowing of God, thou
art moued to reuerence him. But if
thou knowe him not, thou art like
vnto him which passing nigh a King,
because hee knoweth him not, is so
farre from giuing him due honour
belong-

belonging vnto his Maiesty, that hee iustleth and pussheth him : So dealeth the poore swaine of the country with his Lord now and then.

Marvel not that the holy men of God so humbled themselves when they came before the presence of God (b), for they knew him to bee the King of heauen, and therefore they fell flat prostrate on the ground before his glorious Maiesty (c).

Pray earnestly vnto God from the bottom of thine heart that thou maiest thoroughly know thy selfe.

Doe not deceiue thy selfe by thinking thou dost fully know God, when thou dost but know onely that there is a God, and beleuest that which the holy Church beleueeth. A rude fellowe that keepeth sheepe may haue a certaine confuse knowledge of a King : But if it be told him that hee is a great Lord, and for power able both to rewarde abundantly such as deserue well, at his handes, and to punish the wicked, hee then will haue him in more reuerence than afore. So if onely thou beleue there is a God, and art not instructed how seuerer hee is in punishing malefactors,

Of worldly Vanities.

factors, thou wilt not feare him; and againe if thou bee ignorant of his mercie, thou wilt not trust in him. Learne what great riches hee hath laide vppe in store for such as loue him.

Consider further his exceeding goodnesse, who without any merite or desert of thine, & hauing no neede at all of thee, came of his owne free will to seeke thee, and with his infinite griefe and paines to redeeme thee (d), that thou shouldest loue him for so doing.

d 1. Pet. 18.

19.

Beholde his power, his wisdom, and his infinite greatnesse, and yeelde that reuerence and honour which is due to his glorious maiestie.

If thou beleueest that God is good, seeke with all diligence for some portion of that perfection which thou knowest to be in him.

God would not haue any other beastes offered vnto him in sacrifice, than such as did chewe the cudde (e).

e Leuit. 11.

Whereby was meant, as I thinke, such men as did meditate in their mindes, and diligently call into their remembrance the wonderfull workes of God, that thereby they might

Deut. 10. 6.

The third part.

come vnto some knowledge of the Creator which is innifible.

Labor euen to the yntermost of thy power to know thy maker, præsuer, and redeemer.

Wilt thou know who God is? Behold who thou art to him, and what he is to thee.

If thou wouldest know him, then must thou take away the earth which the loue of this world hath set before the eies of thine vnderstanding, whereby the sight is dimmed.

Exod. 2. 5 Before God would manifest himselfe vnto Moles, hee gaue him commandement first to put of his shooes (f) Surely God will neuer make himselfe manifest vnto thee, vnlesse first thou throw away all naughtie desires of the world.

If thou wilt ascend into the profound knowledge, and contemplation of Gods matters, then must thou abandon all worldly affections or cares of this world from thine heart.

CHAP. 16,

It is the dutie of a Christian to
meditate vpon his God.



Hisel was musling the fire
kindled, saith the roiall a Psal. 39.
Prophet(a). 3.

For to kindle the fire of
Gods loue in thy will,
meditation and con-
templation are necessarie: betweene
which twaine there is little diffe-
rence, but that meditation agreeth
to those, which with difficultie and
paine doe thinke vpon heavenly
matters: and contemplation to
them which bee exercised in the mat-
ters of the Spirit. But neither in the
one, nor in the other consisteth our
perfection, but in the loue of God
onely.

Contemplation is the worke of
the vnderstanding, and the way or
meane vnto perfection: But perfecti-
on is in lifting vp the will vnto God,
through that heavenly vnion, and
soueraigne loue which is the chie-
fest.

There

The third part.

There is small pleasure in contem^{pl}ating, but in louing there is a great ioy. The vnderstanding doth not giue sustenance vnto our soules, but onely prepareth the meate that our soule is fed withall. There is no pleasant taste in preparing that which must bee eaten, but in eating that which is prepared.

And for so much as the obiekt of our will, or that thing which our will tendeth vnto, is either good, or seemeth to be good, so that nothing can be loued, but that which is good, or else taken for good, vnder the coulor of some thing that is good; & the vnderstanding conceaueth a bottomlesse depth of goodnesse in the Lord, very colde should the will be, if, like another Phenix, it consumed not it selfe euen with the fire of that heauenly loue, beholding by contemplation the glorious beames of the Sunne of righteousness.

Shake thy wings like the Phenix, and lift vp thine heart in meditation, and surely thou shalt perceiue thy selfe to bee conuerted into dust and ashes as it were, while thou confessest thy loathsome basenesse before

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before the infinite and incomprehensible goodnesse of the Lord.

If thou wilt enioy the sweetnesse of godly prayer, & be refreshed therein by heauenly contemplation, thou must lift vp the force of thy will vnto God.

Some are exercised onely in the intellectuall part, and not in the affectuall part of the will, whose ende is not to bee enflamed with the loue of God, but onely to attaine some curious speculation in his matters; hence are they still musing how our Saviour Christ was borne, how he liued, how he suffered, and rose againe from the dead. But these bee farre from true contemplation in deede, if they fixe their felicitie in the knowledge, and pure speculation of such misteries of God: for they are to ascende vnto the fire sea of Gods loue to manwarde, to whom by a reciprocall loue of their owne they should be vnited and incorporate, so as all the imperfection of thine owne mortification may be made perfect & pure through him and his loue.

If thou hast gotten any knowledge of God, thou must not staie there,
but

The third part.

but thou art withall to proceede vnto the loue of God.

They which truly thinke of these things, they may well bee called and counted the friendes of God: such were the blessed Apostles vnto whom the Lord saith (b); *Hence forth, call I you not seruants, for the seruant*
 b Iohn. 15. *knoweth not what his master doth; but I haue called you friendes for all things that I haue heard of my Father, haue I made known vnto you.* But they which neither thinke hereof, nor giue themselves vnto the workes of pietie, may well bee called not the seruantes of God, but the bondslaues of Satan.

True contemplation is the beginning of glorie. Through it a man commeth to the knowledge both of God, and himselfe; and that beeing attained, hee falleth out of loue with this world, and thereby God blesteth him with newe strength to serue him withall.

CHAP. 17.

He that will liue with Christ,
 must first die to the
 world:

For

Of worldly Vanities.



For thy sake are we slaine
continually, saith the

Psalmist (a).

a Psal. 44.

12.

Happie is that soule
to which Christ both
in life, and in death is
aduantage (b).

b phil. 1. 21.

So long as thou liest in thy flesh,
thou must die to the world, that after
thy death thou mayest liue for euer
with Christ.

Thou shalt bee quiet within, if thou
vse not to gad much abroad, but to
keepe thy selfe at home.

He that feruently seeketh after out-
ward things, must needs waxe cold in
the matters of God.

If thy disordinate appetites, and de-
sires of the world be not dead in thee,
looke neuer to obtaine the true com-
fort of the spirit.

Christ be died for all, that they which
liue, should not hence forth liue vnto
themselves, but vnto him which died for
them, and rose againe (c).

c 1. Cor. 5.

15.

f Gal. 2. 20

I liue, yet not I now, but Christ liueth
in me, saith the Apostle (f).

That Christ may come into thy
soule, it is needefull that first thou
die vnto sinne; and that the inwarde

man

man may live, the outwarde man must be mortified.

Col. 3. 3. *Ye are dead, and your life is hid with Christ in God, saith the Apostle (g). Thou diest when thou ceasest to be such as thou wert before in wickedness.*

Gal. 5. *If we live in the spirit, saith the Apostle (h) let vs walke in the spirit.*
Rom. 8. *For if ye live after the flesh, ye shall die; but if ye mortifie the deedes of the body by the spirit, ye shall live (i).*

Saul he spared Agag and put him into prison, being commanded from God himselfe to destroy all the Amalikites, and to haue no compassion vpon anie of them (k). So many doe enclose, and shut vp their wicked passions for a while, but they kill them not presently, as God would haue them to doe. For it is not enough for thee to imprison thine affections, that they burst not forth, but thou must besides kill them, so that all inordinate concupiscence, and desire of the worlde haue no life at all in thee.

There bee diuers and sundrie persons which like the trees in winter, seeme as it were dead vnto the world, but

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but they are no sooner ill entreated, but they cannot onely murther, but raile too. For the rootes beeing left aline, they beginne to spring againe as soone as the tentation of sommer commeth vpon them.

Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, saith the Prophet vnto Ahab(1). The life which thou giuest vnto thy fleshly parte, which God will haue killed, it shalbe recompensed by the death of thy soule.

1. Kin. 20
42.

Consider aduisedly who it is that liueth within thee. If the flesh doe liue, than is the spirite dead.

Thou shalt neuer giue thy selfe vnto deuoute prayer and meditation, vnlesse first thou bee mortified in minde: yea it is necessarie that all thy spirituall exercises beginne at mortification.

Manie will flie without winges. They profite smallie which are not mortified.

Of this be thou sure, thou shall neuer see God, vnlesse thine affections are so rauished with the loue of God, that thou art throughlie minded in regarde

The third parte.

regard thereof to despise thy selfe.

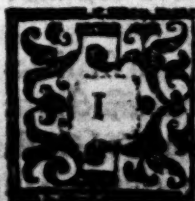
The pure loue of God maketh thy minde simple, and so free from all worldly desires, that it doth without all paine and labour mount vp vnto the Lord.

If thou wert dead vnto the world, the world also would bee dead vnto thee againe, as it was to the glorious
m Gal. 6. Apostle S. Paul (m).

14. Euen as the sea retaineth in it those men that bee liuing, and casteth out to the shore such as are dead: so the world it maketh greatly of those which liue to the world, and suffereth them to haue no rest therein which are as dead thereunto for Christ his sake.

CHAP. 18.

By abstinence the flesh must
be brought in subiection
to the spirit.



a Rom. 13

17.

If ye live after the flesh, ye shall die, but if ye mortifie the deedes of the body by the Spirit, ye shall live, saith the Apostle (a).

Thou

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Thou shalt neuer please the Spirit, except thou subdue thy bodie by abstinence, and true repentance for thy finnes.

If thou burden thy bodie with much meate, thou shalt depresse thy soule through the waight of signe.

The dinell by offering the forbid- den fruite to our first parentes ouer- came them, and brought them, and vs by them into the displeasure of God (b). The first tentation where- with Iob was tried arose from the ri- uing and bellie-cheere of his sonnes and daughters (c).

S. Paul, notwithstanding hee knew himselfe to bee an elect vessel of the Lord, yet hee beate downe his bodie (d); and we on the other side know- ing our selues most hainous sinners in respect of him, wee liue and fare deli- ciouslie without scruple of consci- ence. *Take heede to your selues, least at any time your beeres bee oppressed with surfeiting and drunkennesse, and cares of this life,* saith our Saviour (e).

Daniel to bee the better prepared to receaue the heavenly consolati- ons, hee was in heauinesse for three weekes of daies, and ate no pleasant

b Gen. 3. 7.
2. &c.

c Iob. 1.
13. &c.

d 1. Cor. 9.
27.

e Luke. 21.
34

f Dan. 10.
2. 3. 4. &c.

bread, neither came there any flesh, or wine into his mouth, till three weekes of daies were fulfilled (f); and immediately thereupon he saw most heauenlie visions, and reuelations from God.

If thou wilt ouercomethine enemy, bereaue him of his weapons.

The armor, that Satan taketh to soile thee with all, is thine owne flesh. He that giueth himselfe to bodily pleasures, shall fall into the snares of the diuell. Labour to destroy the idol of the flesh by abstinence, watching, and praier, so shalt thou carrie away from Satan a most glorious victorie. No thing maketh the Diuell more bolde to inuade, as thy delicious pampering of thy flesh.

Hee that thinketh hee can liue chaste faring daintelie and deliciouſſe; deceaueth himselfe, and is a foole. Take away delicate fare, as wood; and thou shalt quench the fire of sensuall desire.

After that Lot had out of measure quaffed vp wine, and was drunke, hee committed incest with his owne daughters (g).

Though a man ascende vnto the mount

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mount of meditation; and professe religion, yet will he fall with Lot, vnlesse he keepe a sober diet, & abstaine.

It is dangerous riding of a colt which neither is tamed, nor hath a bridle. Holde in the colt, the flesh, with the bridle of abstinence, least he throw thee downe to thine hurt: bind his mouth with bit and bridle, as the Prophet saith (h). p sal. 1.9.

Rush not violently into the waters of worldly delightes, vnlesse thou wilt be drowned as Pharaon with all his host, were (i). They sunke like stones into the bottom, as thou shalt likewise both in bodie and soule, vnlesse thou tame and restraine thy flesh with the bridle of abstinence. Exod. 14. 28:

By abstinence much sinne is auoyded, vnlawfull pleasure banished; our saluation furthered; grace confirmed; and chastitie is retained.

It is a shamefull thing for the master to bee ouercome of the seruant.

As great shame is it for man, which by creation is made little lower than God (k), to fulfill the minde of so vile a slaue, as the flesh is. p sal. 8.5.

CHAP. 19.

The louer of God, loueth
little company.



c Hof. 2.

14.

I will allure her, & bring
her into the wilderness,
and speak friendly
unto her, saith the Pro-
phet (a).

When God speaketh
vnto our soule, hee needeth no wit-
nesses.

When the pleasure of God was to
blesse Abraham, hee willed him to get
him out of his owne countrey, and from
his kindred, and from his fathers house

b Gen. 12.

c Exod. 19.

1.
8.
12.

(b) God called Moses out of the
mount vnto himselfe (c), and charged
that none besides should goe vp to
the mount, nor touch the border of it.

As Hagar wandered vp and downe in
the wilderness alone, the Angel ap-

d Gen. 21.

17.

e 1. K. 19.

5.

peared vnto her to her exceeding com-
fort (d). Eliah also was farre from the
companie of men, when the Angell
said vnto him, *Vp and eate* (e).

God when hee seeth thine heart to
bee solitarie and alone, hee then de-
sireth

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fireth to rest in the same; and seeing our soule withdrawn from the cares of this world, he reuealeth many things thereunto, which he would not, if he saw it occupied immediatly with the affaires of this world.

God is a Spirit (f): and therefore careth not so much that the body, as John 4. 24. the soule should be solitarie.

Hee may bee said to be a sole man, whose minde is not fixed vpon these worldly things.

O that thou wouldest leaue all these dreames, and toies, and idlenesse, and commend thine heart in to the hands of Christ; thou shouldest then haue much comfort of the spirite, which now thou goest without.

If thou diddest know what losse thou receauest, while thou busiest thy selfe in worldly affaires, thou wouldest not thinke it such a paine to serue Christ, as thou doest.

The woman mentioned in the Gospel, which was diseased with an issue of bloud, came secretly behind our Saniour, touched the hemme of g Math. 9. 30. 32. his garment, and was presently healed (g). Let euery Christian soule that

The third part

is diseased and weake, drawe neere secretly vnto Iesus Christ (h), for in
h Mat. 6. 5. him it shall finde perfect saluation,
and true comfort of spirite.

Thou shalt sooner be cured, if thou
lift vppe secretlie thine heart vnto al-
mightie God in thy chamber, than
if all the daie long thou shouldst
walke vppe and downe in the mar-
ket steedes, or pallaces of earthlie
Princes,

No tongue is able to expresse the
sweetenesse of that prayer which is
priuate, if it be vnfeined.

i 1. K. 6. 16. Thinkenor thy selfe then to bee a-
lone, for, as said Elisha, *They that bee
with vs, are more than they that be with
them.*

Thou hast neuer more companie,
than when thou art most solitarie.
Sweet is the felowship of Iesus Christ,
and the comfortable societie of the
blessed Angels.

k Mat. 6. 6. *But when thou praieest, enter into thy
chamber and when thou hast shut thy
doore, pray to thy Father which is in se-
crete, saith the Lord (k).*

If thou diddest saue the thinges
of the Spirite, thou wouldest not
deeme solitarinesse vnecessarie for
praier,

Of worldly Vanities.

prayer.

It is the nature of them that lone to couet, to be solitary and alone

Haue you not read that it was the wont of our Saviour Christ to pray alone vpon the mount of Oliues (1)? || Luk. 2. 339

When our first parentes were alone in paradise, they were gratfull to God, and to his holy Angels, and dreadful to Satan: but they had no sooner acquainted themselves with strange company, but their eies were opened; their bodies naked; and they lost the m. Ge. 3. 102 fauour of God to their extreame at-&c. fiction(m)

To bee short therefore thou shalt forgoe thy Lord and maker, vnlesse thou caretully doe auoide the company, I say not of men, but of vngodly and prophane persons. Make not so small account therefore of God, that for the companie of thy pot companions here, thou wilt loose the company of thy God in the world to come.

CHAP, 20,

The more wise and godly a man is, the more silent he is, and of the fewer wordes.

The third par.

al. 30 . 15.



N silence, and in confidence shalbe your strength saith Iſaiab(a).

Vnlesſe thou auoide vnneceſſary company, and lone ſilence, thou ſhalt neuer bee perfectly religious.

S. Iames doth ſay(b), *If any man among you ſeemeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.*

He giueth a great argument of wiſdome, which is ſparing of his ſpeech.

Whatſoeuer thou haſt wonne by prayer, thou wilt looſe by prating. Silence is a good keeper of men in deuotion.

Maruell not that thou art colde and weake in prayer, if thou ſpende thy time in ſuperfluous and idle ſpeech. Learne to hold thy peace, if thou wilt profit. For why hath God giuen thee but one tongue, and two handes, but becauſe thou ſhouldeſt ſpeake little and doe much?

God hath appointed two hatches to thy tongue, one of them is of fleſh, as the lips; the other of bones, as thy teeth: & this is to the end that beeing ſo kept in it ſhould neuer ſpeake ſuperfluouſly,

Of wordly vanities.

perfluently, but onely when necessity enforceth, and minisreth iust occasion.

When thou bablest, or pratest, what art thou but as it were, a citie without a wall; a house without a doore; a vessell without a couer; or an horse without a bridle?

What good thing canst thou keep, if thy tongue doe runne before thy wit? If it bee lauish of speech, it will open an entrance for the diuels into thee, which will carrie that away, which thou hast gotten before.

Death and life are in the power of the tongue (c) cPro. 18. 21

A goodly ornament of all vertues is silence.

As the vessell that is couered, will sooner bee hot, and cause the liquour that is in it the sooner to boyle, than that which is vncovered, by reason of keeping in the vapors: so if thou keepe thy mouth shut vp close by silence, thou shalt the sooner waxe warme and zealous in the seruice of God.

Vlesse thou haue learned to hold thy peace, thou wilt neuer learne to speake aduisedly.

The Scripture speaking of the godly man doth say (d), *Hee sitteth alone, and keepeth silence.* He that keepeth silence, will the more easely lift-up his heart vnto the Lord.

dLam. 3. 28 S. Iames saith (e): *Let euery man be swift to heare, slow to speake, and slow to wrath.*

Easely they fall from the rule of Godlynesse, which vnadvisedly doe breake-out into much babling.

Euen as when you shut a conduct mouth, where water passeth, the water will straight-ways mount vp on hie: so while you keepe close the lips with silence, the spirite mounteth zealously vnto the sight of God, and the soule ascendeth on hie, and tasteth the more sweetly the comfortes of the spirite, by zealous and earnest prayer. But if thou babble with thy tongue, thou hindrest thy deuotion; and openest a doore to thy watchfull enemy, at what time heeuer thou speakest idle wordes,

The city of our soule must needes suffer many a sore assault, when it is without the walles of silence to keepe of strokes.

It is written of Nebuchad-nezzar that

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That hee brake downe the walles of Ierusalem, robbed the temple, and carried the Iewes into captiuitie (f), Surely the like would Satan doe by thee, as often as hee seeketh to make the breake thy silence, that so hee maye robbe thee, and make spoyle of the temple of thy conscience, and bring thy soule prisoner into the Babylon of hell it selfe,

Is. K. 25. 45
&c.

Set therefore a good watch about these, least thou bee robbed and spoyled of thine enemies.

H H A P 21,

The seruant of God must auoid not onely ill, but also idle talke.



As I say vnto you, saith our Sauour Christ (a), that of euery idle worde that men shall speake, they shall giue account thereof as the day of iudgement

Mat. 226

Our heart is like vnto waxe, that with cold groweth to bee harde, and by heat waxeth softe, and tender a-

T

gain

The third part.

gaine, and being once seft it receiveth the print euen of a King, or any other great man. Thou must stoppe thine eares from vaine and idle talke, for they coole and harden thine heart. If thou keepe not thy selfe from either vsing or hearing the same, little shalt thou profite in the seruice of God.

Holy and spirituall communication doeth influe the hart with heavenly & good motions. On the day of our Sauiours resurrection the two disciples that went traueling by the way towards Emmaus (b), talking with our Sauiour Christ had their hearts inflamed within them, as they did after say betweene themselves, *Did not our hearts burne within vs, while hee talked with vs by the way, and when hee opened to vs the Scriptures?*

Thine heart wil bee well disposed to receiue the impressiō of the eternall King, if thou warme and mollifie the same with the heat of Gods worde.

With great diligence and care should the seruante of God auide idle wordes, and to reprehend others that vse them.

If thou bridle not thy tongue, in vaine

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vaine dost thou labour & take paines
to profite in the seruice of God.

The Apostle saith (c), *I be seruant
of God must not strime,* nor bee trouble-
some one to another by contentions,
and clamorous speech. 2. Tim. 2. 24.

Lasciuious and wanton wordes are
many times odious and offensiue euen
to those which make no profession of
religion: how much then should they
bee abhorred of Christians indeede?
Be circumspect therefore in thy words,
and let thy speech bee such as we ll
may beseme the seruant of Iesus
Christ.

Of euill wordes much euill doth arise. 1. Cor. 15.
The Apostle saith (d): *Euill spea-
kinges corrupt good manners.* For ill
wordes wee goe vnto ill deeds, As the
ship saileth, according as the winde
doth blow: so our soule sailing forward
with the prosperous winde of good
speech, it shall ioyfully attaine vnto the
hauen of rest. As on the other side,
if dissolute and wicked wordes bee
once blowen into the sailes of thine
eares, they will carrie thy soule with a
contrary wind into the large sea of in-
finite confusion. Eccles. 9

The wise man doth say (e), *Let thy* 17

The third parte.

talke hee with the wise, and all by communication in the law of the most high,

Good wordes doe inflame the hart,
kindle thy will, edifie thy neighbour,
and encrease the loue of God in thee,
Idle and vaine wordes on the other
side thee distract the spirite, quench
the zeale, diminish deuotion, and off-
fend the hearers.

Mettall is knowne by his sound, If
golde haue not the sound it shoulde,
it is reputed for brasse, Wordes bee as
it were the sounde of the soule. If the
wordes be clamarous, vaine, and idle,
they are but copper and not gold: but
if they bee graue and good, then doe
they shew the soule to bee as perfect
gold.

An empty vessell maketh a loude
sounde, so hee that is most voide of
goodnesse is vaine in his speech. But
if thou bee graue and sober in thy
wordes, euery man will take thee for
a staid and stable man.

It is written of Iudas Maccabeus,
that hee armed the Iewes, *not with the
assurance of shielde & speares, but with
whole some wordes and exhortations (f).*

sa, Msc. 15.

Godly wordes and wise, are a notable
armor, but idle speech is very hurt-
full.

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hurtfull.

If the clocke haue his wheele distempered within, the bell without will sound false; but if they goe true within, then will the bell without strike truely, and tell the right houre of the day. by thy disordinate words thy disordered conscience doth appeare.

As Peter was warming himselfe in the hall of the hie Priest, they that stood by, said againe to Peter, Surely thou art one of them, for thou art of Galile, and thy speech is like (h). And else-where in the Gospell it is sayd, Of thine owne mouth will I iudge thee, O e-
 i Luk. 19, 22.
 will seruant (i).

By his speech wee know of what countrie a stranger is. With what conscience wouldest thou be counted an honest man, when thy speech is vaine, and altogether dissolute?

By the breaking out and parting of the flesh in the mouth and tongue the ague is discerned: so thine infirmitie is knowen by the words which breake out at thy lips and mouth.

Before thou utter any word, vse premeditation: because men regard not the heart, but the speech. For by

The third part.

k Mat. 10.

37.

thy wordes thou shalt be iustified, and by
thy wordes thou shalt be condemned (k)
A word once vttered, can neuer be re-
uoked againe. And therefore before
thou speake ought, aduise thy selfe,
that after ward thou say not, *I had not
thought*; for so to say, is not the part
of a wise man.

But afore all thinges haue alwaies
in remembrance that in the day of
iudgement, thy Lord God will take
a straight accompt of all thy wordes
and sayings.

CHAP. 22.

The seruants of God must be-
ware of murmuring, back-
biting, & slandering.



*Esther murmur yee, as
some of them also mur-
mured; and were destror-
ed of the destroyer, saith
the Apostle (a).*

a I. Co. 10.

10.

The tongue of the murmurer is
worse than hell; for hell is hurtfull on-
ly to the wicked, but the tongue of
the murmurer it afflicteth as well the
good as the bad; yea commonly it is
incensed

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incensed more against the vertuous
than against the wicked.

Hee that snuffeth the candle with
his bare fingers, though hee defile his
fingers, yet hee causeth the candle to
burne the brighter thereby : so hee
that defameth and speaketh ill of good
men, defileth his owne soule and con-
science, but maketh such as are de-
famed a great deale the more glori-
ous. So the Pharisee that murmured
about that which the good woman
did vnto our Saviour Christ (b), hee
was rebuked, but the woman was
most highly magnified, and commen-
ded.

b Luk. 7.
39.

The murmurers doe more hurte
themselues, than other men ; them-
selues they kill, but other men they
profit. Miriam and Aaron they mur-
red against Moses (c), and was not
Miriam therefore punished with a
lothsom leprosie, and both Miriam
and Aaron rebuked of the Lord of
hoste : and Moses glorie the greater
by the same :

c Num. 12.
1.
2. & c.

*A good name is to be chosen aboue great
riches, and a louing fauor is aboue siluer
and aboue gold (d) Lest he doth he offend
that taketh away our goods, than he
which*

d prou. 22
1.

which taketh away our good name.

By the hand the bodie is stricken, but by the tongue the soule is wounded; the handes can hurt but such as are nigh, but the tongue spareth no man be he nigh or far off.

All other harmes done vnto man doe easily receaue satisfaction, but the hurt receiued by the tongue can neuer, or very hardly bee recompensed. That which is taken away by theft from any man, may soone bee restored him againe, but not so of a mans good name impaired by an euill tongue; for although that the defamer doe vn say that againe which he did flaundersously report before, yet is the nature of man so much the more inclined to heare euill than good, that the first euill conceiued opinion, will not bee so rooted out of the mind, but that there will somewhat thereof remaine behind still.

e Exod. 8.
9. One of the plagues of Egypt was the plague of Frogges (e), and one of the plagues of the world, is the plague of murmurers; they sit like frogges all day in the mire and vncleannesse of their owne sinnes, and neuer say word of any mans vertue, nor speake any

any whit at all of their neighbours good deedes, but in the night when it waxeth darke they make a loud and an euill noise, and doe publish (all that they can) their neighbours faults and defects.

The Psalmist doth say (f), *They haue sharpened their tongues like a serpent; adders poyson is vnder their lippes.* As the serpent do feede of earth, so the murmurers doe feede of the infamie of their neighbour. (f) Pal. 140. 3.

The Prophet Dauid moueth this question (g), *Lord who shall dwell in thy Tabernacle, who shall rest in thine holy mountaine?* Immediately he answereth, *He that walketh sprightly, and worketh righteousness, and speaketh the truth in his heart. He that slandereth not with his tongue, nor doth euill to his neighbour, nor receiveth a false reporte against his neighbour.* (g) Psal. 15. 1. 2. 3.

God hee made not thy tongue of bone, nor of any other harde substance, but of tender flesh, which may put thee in mind that thy words should be gentle and soft, and not rough nor sharpe.

The murmurers were so hated of the Lord that hee said (h), *Certainely they* (h) Num. 14. 23.

The third part,

they shall not see the land whereof I
 swore unto their fathers, neither shall
 30 any that prouoke me, see it, and yee shall
 not doubtlesse come into the land, for the
 which I lifted vp mine hand to make you
 dwell therein, saue Caleb the sonne of
 Iephunneh, and Ioshua the son of Nun,
 And so of sixe hundred thousand men
 Exod. 32. of foot (i), which came out of Egypt
 37. onely two persons entered into the
 land of promise; if not into the earth-
 ly, than how into the promised land
 of heauen?

CHAP. 23.

The seruant of God must not
 curiously prie into the dea-
 lings of other men.

2. 2. Thes. 3.
 11.



I heard that there are
 some which walke among
 you inordinately, and
 work not at all, but are
 busie bodies, saith the A-
 postle (2).

If thou hast any desire to profite
 in the seruice of God, take thou dili-
 gent heede that thou make not too
 earnest inquine after the dooings of
 other

other men. And if thou wouldest lead a quiet life, be not too inquisitive what other men doe.

He that medleth, and is busie in other mens matters, is euill thought of, and hated of all men for his labor, yea euen of his very friendes. Hence commeth murmuring, and hence springeth pride thorough the contempt of others, and lacke of knowledge of our selues.

The riuer that ouerfloweth his accustomed boundes, it washeth the bankes that it beateh against, whereby the bankes are made the more cleane, and the water that washeth them becommeth the fouler, and more filthie: euen so it fareth with thee when thou goest beyonde the boundes of thy vocation: in meddling with matters nothing appertaining to thee, thou defilest thine owne conscience, and giuest them occasion to purge themselves in as much as they grow more warie and aduised by thy wordes, and thou with a troubled streame of a polluted conscience, runnest on stil in thy furious course of vngodlinesse.

What moueth thee to intermeddle
in

in the matters of other men? Art thou a iudge, or magistrate appointed by auctoritie to see, and ouersee others? Thou must giue an account
b Luke. 19, of thine owne stewardship (b), not of
 2. another mans.

There is no marchant that will leaue his trade, if hee peceauie but hee bee a looser thereby: and thou canst no way applie thy selfe to any trade, that thou shalt either gaine lesse, or loose more, than by meddling with the liues and dealings of other men, which bee not of thy charge.

Hast thou so little time to looke into thy selfe, and so much to prie into other men? Whereas thou shouldest bestow little time in seeing into other mens affaires, and much in examining thine owne heart and conscience.

To looke so curiously vpon other men, it is questionlesse an argument of an euill minde, and of a guiltie conscience.

No man is more rigorous in fitting other men, than hee that is most dissolute himselfe. No man is so soone offended at the small offences
 of

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of others, as hee that hath many and monstrous defaultes himselfe. And no man iudgeth so finisterlie of his neighbour, as hee which is moste loose, and licentions himselfe.

While the master is at home in his owne house, all that bee in the house doe their duties there; but when hee is from home, they will doe what they list, and take their pleasure. So when reason keepeth the house, and entereth into the conscience, then bee all the cogitations, senses, and affections set in good order; but if reason bee from home, and wandereth abroad from house vnto house prying what others doe, that while bee all the thoughtes of the minde idly occupied, and no good is done at all.

Be thou none examiner of other mens liues, neither doe as the poore needie taylor dooth, that maketh a garment for an other man, and goeth himselfe naked. If thy neighbour be nought, he, and not thou, shall beare his burden.

Thou shalt finde for thy selfe enough to doe, if thou wilt enter into
the

The third part.

the consideration of thine owne
ife.

Why, like Martha, art thou troubled
about many things? One thing is ne-
cessary (c). euen that thou deale with
e Luk. 10. 41. God, casting of al other things, if thou
41 wilt line in quiet.

It is a signe that thou louest God
but litle, if thou lookest curiously into
the liues of other men.

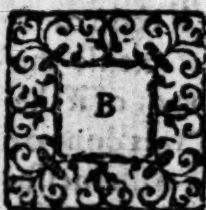
If needes thou wilt bee an exami-
ner of thy neighbours dealing, goe
to then seeing him in necelsitie take
thou compassion vpon his miserie, yea
helpe and succour him in his neede
and to none other end busie thy selfe
about other men.

Loue all men, and flie all vnneCESSa-
rie matters, so shalt thou bee loued
both of God, and men; and so shalt
thou lead a ioyfull and merie life in
this world.

CHAP. 24.

One Christian must beare
with the faults, and infir-
mities of another.

Beare



Beare yee one anothers
burthen, saith the Apo-
stle (a):

Suffer your neighbor,
seeing hee must beare
with you, in many
things.

Take not such offence at thy bre-
thren, neither so easily doe thou ob-
serue their faults: Thou hast enough
to looke into thy selfe, so that thou
needest not to obserue curiously what
another doth.

If all men be not of thy disposition,
blame them not therefore, neither bee
griued. For though very perfect thou
wert, yet may others also be holie, so
well as thou, though in all things they
be not like vnto thee.

When you see imperfections in o-
thers, thinke that vnder those defaults
there be many vertues; and that more
good a great deale they doe, than you
be ware of.

Thou shouldest bee so farre from
condemning thy neighbour, or ha-
ning indignation against him, that
thou oughtest to confesse none more
weake and wicked than thy selfe.

Interpret the workes of thy neigh-
bour

The part third.

bour in the better part, if thou canst not excuse the deede, yet excuse the intent, which may bee good; or if the worke be ill, yet thinke it was done of ignorance, and not of wilfulnesse. And if thou canst no way excuse thy brother that hath sinned, thinke that by some greivous temptation or other hee was ouer-taken, and that thou shouldest bee more wicked thy selfe, if so great a temptation did assaile thee. And lastly thanke God, that hetherro thou hast not felt what it is to fall into such temptations, and with tender compassio pray vnto God for thy neighbour that hath sin-

b 1. Cor. 10. ned.

12.

The Apostle saith (b), *Let him that thinketh he standeth, take heed lest he fall.*

If through pride thou hast iudged rashly, God will suffer thee to fall either into the same sin which thou condemnest in thy brother, or into some other as great, or greater, to bring downe thy proud stomack withall.

S. Peter, when hee thought himselfe of greater courage than the rest, was forced to say vnto our Saviour Christ (c), *Lord, goe from me, for I am*

9 Luke. 9. 8.

I am

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I am a sinfull man.

True holinesse is neuer without compassion, though alwaies without indignation.

The iust man hath pittie vpon the sinner, knowing that himselfe may fall to well as any other man.

If thou bee learned, wise, prudent, and haue more fauour either with God or man than others, bee not proude thereof, neither despise thy neighbour, but rather finde fault with thy selfe, that beeing many waies more bound to serue G O D, art yet so colde in religion, and thinke that if God had shoven that fauour, and graunted those benefites euen to a theefe, which hee hath giuen to thee, hee would haue beene so farre from delighting in theeuerie, that more a great deale hee would haue promoted the glorie of God than thou dost.

If God hath delt so well with thee, why so wickedly doost thou require the same? Continue I pray you, in the humble knowledge of thy selfe, that God may powre his graces more plentifully vpon thee.

If thy brother offende, receaue him
him

The third part

d Gal. 6. r.

him againe in loue and mercie; according to that of The Apostle (d). *Brethren, if if a man be fallen by occasion into any fault, ye which are spiritual, restore such a one with the spirit of meekenesse, considering thy selfe, least thou also bes tempted.* Consider thy selfe saith S. Paul, and marke thine owne defectes, and be not proud, neither with indignation reprove thy neighbor.

When thou correctest others, marke with what pittie thou doost the same. When thou sinnest thy selfe, wouldest thou that God forthwith should tumble thee hedlong into hel? If then thou wouldest that God mercifully should deale with thee, pittie thou inlike sorte thy neighbour, For he that with seueritie would correct the finnes of other men, he shall with seueritie be punished at the hands of God himselfe.

Despise no man, though hee bee a sinner, for thou knowest not what his end shall be; he that is bad to day, may be good to morrow.

Who euer woulde haue thought that hee should haue come vnto a good ende, and entered with Christ into the celestiall paradise, which had

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had spent his life in theeuerie and wickednesse (e)? Haue we not reade of many great sinners, which afterward prooued Saints? No man therefore is vtterly to bee reiected, though an hainous sinner, inasmuch as hee may prooue yet a good man before he die. For, *the Lords hand is not shortened, that it cannot saue* (f). e Luke. 23.
41.
41.&c.
f Isa. 59.2.

Appoint no boundes vnto the fauour, nor limits vnto the goodnesse of God. It may bee those which you see to offend to day, the Lord hath predestinate, and chosen for his verie saintes, though not called them as yet.

What shall become of men heereafter, thou wottest not: onely this thou knowest that thou art a sinner, and deseruest of all men to bee condemned, and to burne in the pit of hell fire.

If thy neighbour doe sinne, take thou heede, *we are the bodie of Christ,* g 1. Cor. 12.
27.
31.&c. *and members for your part,* saith the Apostle (g). It is conformable to the law of nature that one member shoulde helpe another.

Despise not thine owne flesh, but patiently beare the defectes of thy brethren;

The third part.

brethren ; take none offence, neither forsake the holic exercise of prayer and contemplation, though thou bee enforced to behold the faultes of others which thou wouldest not.

It hurte the seruant of GOD much, when hee busieth himselfe about other mens defaultes, and hindereth his proceeding forward in godlinesse exceedingly.

Enter thou into the secret closet of thine owne conscience, heare in mind alwaies how thou art a sinner ; and liue in great feare, in asmuch as thou maiest greatly doubt, whether God bee pleased with thee or no, or how long thou shalt continue in thy goodness, if thou haue any.

CHAP. 25.

As wicked actions, so euill thoughts must be taken heede of.

e Mic. 2. 1.



**Onto them, that imagine iniquitie, and worke wickednesse vpon their beds, saith the Lord (a).
Thinke not vpon vanitie**

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vanity in your heartes; for each of wicked thoughts thou shalt yeelde an account vnto God.

What would men say, did they see your cogitations? Now at the day of iudgement thinges shalbe lightened that are hid in darkenesse, and the very counsell of the heart shalbe made manifest (b); what a confusion of face shall ther bee dost thou thinke?

1. Cor. 4. 5

If thou dwell any time in wicked cogitations, it cannot bee but thou must fall into the pit of destruction. For of the abundance of the heart the mouth speaketh (c), and the hand worketh.

Mat. 12. 34

As the corne is which thou puttest into the mill, such shalbee the meale that it yeedeth. Thine imagination it goeth about alwaies like the wheele of a mill; if therein thou puttest good thoughts, it will afforde thee again the meale of good workes; but if thou puttest thereunto euil cogitations, looke for nothing but euil action from the same: O barly corne will neuer good meale proceede, nor of idle thoughts good workes.

He that continueth long in a wicked

cogitation can hardly auoide it but he must consent therunto.

Blessed shal he be that taketh & dasheth thy children against the stones, saith the Psalmist(d). When thy cogitations are yet but yong, & of smal groweth, dash thou and bruse them into peeces if they bee wicked; but if they agree to the law of G O D, suffer them to spring and prosper.

If thou maiest, destroy thineemie while he is yet but yong, least after hee be growen-vp, he doe kil thee. A wise man will dread his enemie, though hee bee but small.

The thought is like vnto the roote of a tree, which if it bee greene, it is good, and will yeelde fruit; but if it be drie, it affordeth none at all. If the thought bee good, it ministrETH good matter vnto the will to take holde of which beeing maintained and holpen forward with vnderstanding, doth bring forth good desires, from which good workes doth proceede.

Thou must not continue in euell thoughts; which the Lord cannot abide, as appeareth by the prophet Ieremiah(e), *How long shall thy wicked thoughtes remaine within thee?*

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So long as the Gentiles were mixed, and remained with the people of Israell, so long was God absent from them, and would not speake vnto them at all. So God hee will forsake thee, if thou allow any place for euill cogitations in thine heart. When a little sparke of an euill thought doth catch hold in thy mind thou must not blow on it, to kindle it thereby, least afterward it grow into a fire vnquenchable to consume thee withall.

The silke wormes bee at the first but little graines like vnto Mustard-seede, but by the carrying of them about in womens bolomes, they doe gather an heate, whereby they come vnto life, and so proue wormes. Beware that thou sow not the seedes of sensuality in thy corrupted imagination, least by the heate of naturall concupiscence they proue wormes to gnaw thy conscience into peeces.

Nourish not thine euill thoughtes with the heate of worldly loue, neither let thy consent yeeld vnto them, least thou be deceiued, and perish with an euil death.

CHAP. 26.

Idlenesse is the enimie vnto
godlinesse.



*I*dlenesse bringeth much
euill, saith the wise man
(a).

a.Ec. 33.26.

Above all thinges
shunne thou idlenesse as
the mother of vices, & the stepdame
of vertue.

Idlenesse it is nought else but the
death and graue of a liuing man.

If God, would not that man at the
first, beeing created in originall righ-
teousnesse, and endued with so ma-
ny excellent graces, should lead his life
in idlenesse; thinkest thou that thou
art Idly to passe-away thy time, bee-
ing enuironed with so many ene-
mies?

The Lord tooke Adam, and put
b.Gen. 2, 15 him into the Garden of Eden that hee
might dresse it, and keepe it (b). But
Adam euen in that estate of his was
foyled through the malice and sub-
tiltie of Satan, and thinkest thou a
weake and wicked man, liuing idly
in

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in pleasures to be safe?

Man is borne vnto trauell, as the sparkes fly upward, as Iob saith (c).

As God hath giuen the birde two winges to flie with-all; so hath he giuen thee two handes to worke with-all.

The birder will not shoot at a bird while shee flieth, but when shee sitteth still. The Diuell then seeketh to oppugne and ouerthrow thee, not when thou art occupied, but when thou art idle. Bee alwaies there fore doing of some good, least when thou art idle thou bee ouertaken.

The vessell that is employed to some vse, and full already, it can receiue no more into it: and the minde that is full fraught already with good thinges, hath no roome in the same for idle & wicked cogitations. Valesse it be empty either wholly or in part the enimie of mankind Satan, can put nothing thereunto.

The running water it bringeth forth the best fishes; but the standing water as marishes, lakes, and such like, they engeder frogs, and serpentes, and the fish that is within them is vsanory and dangerous to

The third par.

bee eaten. So long as thou art idle, what bringest thou forth but idle, or dishonest, and euil cogitations?

Shunne thou idlenesse, as thou wouldest the plague, vntlesse thou wouldest be taken prisoner by a number of sinnes.

d1.Sa.19.12 So long as Dauid was kept occupi-
&c. ed by the persecutions of Saule(d),
hee committed none adultery; but
when hee sate quietly and idly in his
pallace, he then defiled himselfe with
e2Sa.11.2. the wife of another man(e).
&c

Solomon also so long as hee em-
ploied his time in building of the tem-
ple, hee abstained from many things;
but being idle from great affaires, hee
1K.11.3. fell and was foiled with outragious
&c wickednesse(f).

The Children of Dan they de-
stroyed the citie Laish with fire, and
smote the people with the edge of the
sworde, while they sate quietly & gaue
themselues vnto idlenesse(g).

Idlenesse, it is the nourisher of
gJud.18.7 carnall vices. Shunne thou idlenesse,
28. and thou shalt easily destroy many
a dishonest motion in the minde, in
cutting of all entrance of idle
thoughts by godly businesse. *When*
she

Of wordly Vanities.

the righteous (Iacob) first because of his brothers wrath, (wilede me) she led him the right waie. shewed him the kingdome of God, gaue him knowlede of holy thinges made him rich in his labors, and made his paines profitable, laide the wife man(h). hwi. 10. 19.

The way vnto heauen is ful of trauaile, and continuall occupations of holinesse, and vertuous exercises.

If thou hadest in remembrance that one day thou shalt giue a straight account of all the time thou now mispendest, thou wouldest endeuour with might and maine to loose no time at all.

The spirit of God sheweth it selfe to all men: where that is there is none idlenesse.

Solomon praiseth a good wife, among other thinges, because she eateth not the bread of idlenesse (1). ipro. 31. 27.

By idlenesse time is lost which is a most precious thing.

Gather the Manna in the weekdaies, kEx. 16. 21 (1), that thou maiest rest when the Sabaoth day doth come: take paines and trauaile while thou art in this life, that thou maiest rest and take thine ease while the great day of

The third parte.

of that eternall Saboath shall appeare.

The slothfull will not plowe, because of winter; wherefore shall he begge in summer but haue nothing (1). If thou passe thy time heere in idlenesse, looke to famin for foode, and be the meate of Satan in the infernall pit.

Idle persons that stood still and did not worke bee reprov'd in the Gospell (m).

m Mat. 20.6 The land that lieth idle, and is not tilled, & husbanded, it bringeth forth thistles, and thornes, as by experience wee doe see. Beware of idlenesse, if thou doe not, thou wilt bring forth no goodnesse, but much euell to the dishonour of God, and hurt of

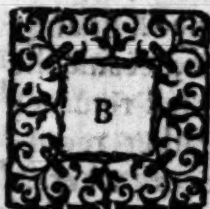
I wil thou shouldest affirme, that they which haue beleueed in God might be careful to shew forth good workes, saith the Apostle (n). And, I must worke the workes of him that sent me, while it is day, saith our Saviour Christ (o).

o. Io. 9.4, Employ therefore the ground of thine heart vnto holy and good exercises, that in the ende thou mayest reape the worthy fruits of thy labours.

Of worldly Vanities.

CHAP. 27.

Good words are not onely to
be done, but they must also zea-
louſſie be done.



B E not ſlouthfull to doe
ſeruice, (be) ſeruent
in Spirit, ſeruing the
Lorde, ſaith the Apo-
ſtle (a).

a Rom. 12.
11.

God requireth fer-
uencie in good workes.

More account doth God make of
one houre ſpent in godly zeale, than
of a thouſand, coldly conſumed in his
ſeruice. For GOD regardeth more
the zeale, than the time in working,
whereby thou maiest perceaue that
in a little time thou maiest gain
much. The theefe which did hang on
the croſſe by our Sauour Chriſt,
if you confidertime, ſerued God but a
moment as it were, and yet in that
ſhort time he came into the euerlaſt-
ing fauor of God (b).

Do you not remember how vpon b Luke. 12,
the ſudden the father receaued his
prodigall ſon into fauor againe vpon
his

40.
41. 2c.

The third part.

o Luke. 15. his returne (c), made a great feast for
 20. him, and receaued him with all tokens
 21. & c. of ioy, insomuch that the elder sonne
 was angrie, and said that *although ma-
 ny yeeres hee had serued him yet did he
 29. neuer receiue so much as a kid from him
 to make merry with his friends.*

Which his anger and indignation
 was altogether vndiscreet, because the
 prodigall sonne after his fall returned
 most zealously vnto his father, requi-
 ring pardon for his offences, whereas
 the elder son was luke-warme, & not
 so zelously affectioned to his Father-
 ward.

There bee some young men more
 zealously giuen in the seruice of God,
 than many old men. And therefore
 the multitude of yeeres is not so to
 bee regarded, as the zeale of the
 spirite.

Hee that is neither hote, nor colde
 in Gods matters, may easily bee se-
 duced to offend the Lord. God saith
 d Reuel. 3.
 15. (d), *I would thou werest colde or hote.*
 16. *Therefore, because thou art luke warme,
 and neither colde nor hote, it will come
 to passe that I shall spue thee out of my
 mouth.*

Of warmnesse there be two kinds,
 one

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one which goeth from heate vnto colde, which is nought; another which forsaketh the colde, and draweth towards the heate, and this is good. Hee that hath beene naught, and beginneth now to drawe neere vnto God, is not to bee rebuked but encouraged, and inflamed; but hee that was feruent, and is now neither hot nor colde, deserveth reprehension, because hee declineth from the heate of the spirite vnto the colde of wickednesse. This is that luke-warmnesse which the Lord so findeth fault with, and vpon iust cause. For it is vnmeet that hee should so coldly bee serued, who with such a feruencie of loue hath giuen himselfe to serue thee.

Our Lorde and Sauour Christ at his last supper saide vnto Iudas the traitor (e). *That thou doest, doe quickly*, he burned so with desire to die for vs miserable sinners. Iohn. 13. 27

The glorious virgine Mary *thence* fo Luke. 1.
went into the hill country with hast (f) 39
 to visite her cousen Elizabeth; in which 40.
 acte of hers, thou maiest perceiue the
 great zeale of her affection. Doe we
 not read in like sort that the Passio-

Exod. 11.

1.

h Gen. 18.

2.

uer was commaunded to bee eaten
in haste (g) ? And did not the Patriarch
 Abraham *runne to meete strangers* that
 he might entertaine and receiue them
 into his inhabitation (h) ?

If thou wert to receaue a peece of
 mony about the euening, the day
 beeing alreadie well spent, and
 thou hauing some good way to
 goe, wouldest thou not let the bell
 ringe formeost, and make speede that
 you bee not disappointed ? Remem-
 ber, my good friend, what a preti-
 ous treasure thou art to receiue, how
 far it is to the place where thou must
 take it vp, and how short the time
 is limited for the attaining the same;
 make haste therefore, and loose no
 time, least thou loose all, to thine vt-
 ter vndoing.

O that thou couldest with the Pro-
 phet say (i) *I will runne the way of thy*
 32. *commandements.*

Thou oughtest to bee as swift, and
 ready in the seruice of God, euen as
 though within one houre thou shouldest
 leaue this world.

A certaine wise man thus spake his
 mind of Phisicke, *The life is short, the*
art is long, and practise may deceaue

this

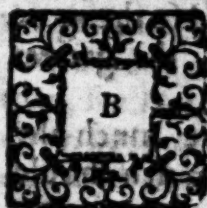
Of worldly Vanities.

this said hee, not to terrifie his Disci-
ples from giuing their minds vnto the
studie of Physicke, but that with more
diligence they should studie the same,
inasmuch as our life is short, and the
science very hard.

Be thou therefore earnest in the ser-
uice of God, because thy life is short,
and many things there be in the same
which thou hast to doe.

CHAP. 28.

We must not rashly resolue
our selues in any thing.



Eleue not euery spirit,
but try the spirits, whe-
ther they are of God,
saith S. Iohn (a).

a1. Iohn. 4.
8.

Before thou set vp-
on a worke, consider
first the qualitie thereof, and thine
owne strength, least like a blind man
thou rush vpon a thing, and take a
fall.

Many beginne the worke euen of
God with great zeale, but with lit-
tle discretion, and so in the end loose
all their labour, for when they should
bring

The third part

should bring it vnto perfection, they faint and so repente them of their paines taken.

God will not that wee should bee rash in determining any matter, but to doe thinges with wisdom, and discretion, and that before we enterprise any worke, that we aduisedly premeditate.

The virgine, mother of our Saviour, being saluted of the Angel, before shee made any answer vnto the Angel Gabriel, *she thought what manner of salutation that should be (b).*

b Luk. 1.

29. If thou dost not consider with prudence afore hand, thou must runne blindly in the darke, and so the more forcible thou fallest, the greater shall be thy bruile.

Thinke that by howe much thy zeale is greater, by so much should thy wisdom be greater than other mens.

It is written to the reproach of the Iewes, that *they are a nation void of counsell, neither is there any vnderstanding in them (c).*

c Deut. 32.

28.

d 2 Sam. 26.

David in giuing too light credite vnto the false reports of Ziba (d), gaue an vnjust sentence against Mephiboseth

Of worldly Vanities.

boſteth(e), which faults diuers Prin-
ces and Prelates doe fall into by be-
leeuing hand ouer head that which
is told them, whereby manie a good
man is vndone before his caule bee
heard, and many a poore man ſuffe-
reth great wrong, before hee euer
know who were cauſers of the ſame.

21. Sam. 12.
29.

The Prophet Nathan did not well
in aduiſing Dauid to build an houſe
for the Lorde, before hee had asked
counſel touching the ſame of God(f).

2. Sam. 7. 3.

Our Sauour Chriſt being choſen
to be a iudge in the caule of the adul-
treſſe, ſuſpended his iudgement for a
while, writing firſt with his finger on
the ground(g).

g Iohn. 8.

Giue not credite raſhly to euery
man, for *Hee that is haſtie to giue cre-
dite is light minded* (h); and he that
quickly beleeueth, ſhal repēt at leiſure.

6.
8.

h Eccleſ. 19
4.

Bee not moued with euerie winde,
neither walke thou by euery way.

The Apoſtle ſaith (h), *Take heed
therefore that yee walke circumspectly,*
not as fooles, but as wiſe, that yee fall
not into daunger.

h Eccleſ. 9.
15.

i Iohn. 13.
15.

Chriſt ſaith vnto his Diſciples(i),
I haue giuen you an example, that yee
ſhould doe, even as I haue done vnto you
Again

The part third.

Matth. 23.

29. Again he saith (k) *Learn of me, that I am meeke and lowly in heart.* Christ would that we should follow him, not onely in doing well, but also in the manner of well dooing, for otherwise a worke morally good may bee vnprofitable for want of wisdome.

Greatly is Abraham commended in the Scripture for doing with wisdome that which was enioyned him of the Lord. God commanded him to offer his onely sonne Izaacke

1 Gen. 22. 1. whom hee loued, for a burnt offering (l): and he for the better performing of that which was commaunded him

m Gen. 22. 3. tooke his sonne early in the morning (m), least his wife should haue hindered his purpose; and left his

n Gen. 22. 4. seruants a farre off with the asse (n), that they might bee no let vnto him at all; insomuch that hee had put that

o Gen. 22. 10. in execution in deede (o), had not an Angell of the Lorde called vnto him from heauen, and willed him to spare

p Gen. 22. 11. the child (p). In all the seruice that pertaineth vnto GOD, hee looketh for a discrete,

and a wise handling of the same. And, as meane though it bee
other,

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otherwise neuer so good, yet vnlesse it bee well seasoned, it is neuer gratefull vnto the tast: so thy seruice it pleaseth not God, vnlesse it bee well seasoned with the salt of a good conscience, and of discretion.

CHAP. 29.

Hee that feareth God neede
feare nothing.



*Erue the Lorde in feare
and reioyce in trem-
bling, saith the Prophet*
(a).

psal. 2. 11

He that feareth God,
feareth nothing besides;
and he that feareth not God, is afraid
of all things.

When Kaine had lost the feare of
G O D, hee was so faint-hearted, and
weake that hee said (b); *Who soeuer
findeth me, shall slay me.* Maruel not
heereat at all, because hee that hath
lost the feare of God, which gaue
him strength, must needes become
weake hearted and feare euerie thing,
but he that feareth God is valiant, and
besides God feareth nothing at all.

b Gen. 4. 14

This

The third part.

c|Exod. 5. 1. This feare of God emboldened Moses and Aaron to goe vnto King Pharaoh, and boldly to say vnto him as from the Lord (b), *Let my people goe, that they may celebrate a feast vnto me in the wilderness.*

d 1. K. 18. 18. Eliah feared the Lord, and therefore he said vnto King Ahab (d), *I haue not troubled Israel, but thou, and thy fathers house in that yee haue forsaken the commaundements of the Lord, and thou hast followed Baalim.*

e 2. K. 3. 13. Elisha with great seueritie took vnto Ichoram the King of Israel (e), and with greater aucthority did S. Peter in the behalfe of himselfe and of his fellow Disciples make aunswere to the Rulers, and Elders and Scribes that were gathered together in counsell at Ierusalem (f); and stoutly did the Apostles and Marters speake vnto the great men of the world (g).

f A. 4. 10. 11. &c. 3 A. 4. 19 20. A. 5. 19. If thou fearest God, care not for man, Greater is hee that is on thy side (h), than hee that is against you. h Rom. 8. 31. But because thou fearest not God, thou art afraide of man, and euerie small infirmity maketh thee to tremble.

The King that is garded with men
of

Of worldly Vanities.

of armes standeth in no feare, but sleepeth securely; and other men also of meaner calling bee without feare when they goe strongly armed in the company of valiant men. Then how should they be affraide that haue God for their salte-gard?

The Lord is with mee, therefore I will not feare what man can doe vnto mee. The Lord is with mee among them that helpe me: therefore shall I see my desire vpon mine enemies, saith the Psalmist (i) The Lord is my light, and my saluation, whom shall I feare? The Lorde is the strength of my life, of whom shall I be affraide (k)?

The wise man saith (l), The wicked flee when none pursueth; but the righteous are bolde as a Lyon. As the worldly men that doe euill, doe liue full of feare and suspicion; so good men which put their trust in God, they are stoute like the Lyons, so that they feare not men.

He that feareth God, is not afraid of man: and if thou feare God, many good things shalt thou bee sure to haue (m). But if thou arme not thy selfe with his holy feare, thine house it cannot long continue.

i Psal. 118.

6.

7.

k psal. 117.

1.

l prou. 28.

2.

m Tob. 4.

3.

By the feare of God we contemne the goods of this world. The Marchaunt through the feare which he hath of loosing his life, is content to throwe his riches into the sea. If thou dread God, thou wilt cheerefully for the sauing of eternall, forgoe thy temporall goods.

It is great follie to passe the time without the feare of God, especially living among so many perils, as the Scripture speaketh of.

CHAP. 30.

God is to be obeyed, and those
whom hee doth send for
Gods sake.

a Matth.

27.



WHAT man is this, that both the windes and the sea obey him, said they of our Sauour Christ (a). See that thou obey him, whom the verie insensible creatures doe obey. It is a wonder that man will not obey him, whom the windes and seas obey.

The greatest signe of a mortified man, is obedience; there-in standeth the

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the contempt of a mans owne selfe,
when a man for Christ his sake denieth
his owne will.

Thinke it not much to be in sub-
jection vnto him that is thy gouer-
nour, seeing it is written of our Lord
that *he was subiect vnto his mother and* b Luke. 2.
51.
Ioseph (b). If thou doe consider how
much more mightie Christ was, than
they whom hee obeyed, thou wilt not
thinke it a grieuous burden to obey
them that be meaner than thy selfe.

Why shouldest thou complaine
of thy subiection vnto man, though
some waies thine inferiour, for the
Lords sake, seeing Christ God and
man for thy sake obeyed simple and
sinnefull man?

Though it bee grieuous to obey
thy superiors; yet the loue of God
will conuert all that sharpenesse into
sweetenesse.

If thou doest but annoynt the lock
of thy doore with oyle when it o-
peneth not kindly, it will open and
shutte to no paine of the opener;
so if to thy murmuring thou adde
the oyle of the loue of God, thou
shalt proceede in peace, and in
the quietnesse of the Spirit shalt
doe

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doe those thinges, which thou art enioyned.

Christ saith vnto his Disciples (c),
*Hee that heareth you, heareth mee;
 and he that despiseth you, despiseth me:
 and hee that despiseth me, despiseth
 him that sent me.*

c Luke. 10
 16

The preacher of the worde is in the place of God, and that which hee commaundeth, God himselve doth commaunde, when hee commaundeth nothing which is not contrarie to the lawes of God. When thou doest reuerence him, thou doest in him honor God: and although in respect of his person hee bee not alwaies good, yet in respect of his office, hee is holy.

David obeyed Saul, as his king, and gouernor (d), though a wicked man, and reiected of God (e), and because hee touched the lap of his garment, and that but once, his heart was touched for so doing of the Lord. How thinke we, shall they escape the chastisement of the Lord that doe rent all the garments of their princes and gouernors by murmuring and sedition, being sinners as Saul was?

d 1. Sam. 24

e 1. Sam. 15.

23

Recommend thy Magistrats vnto
 God,

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God, and obey them cheerefully in all things that are lawfull. f Gen. 24. 16.

Much is the obedience of Abraham commended in the Scripture (f). 17. &c. Rom. 4. 11. 22. &c.

For when God had promised him, *that in Izhak should his seede be called* (g) and yet for all that comman- Iohn. 8. 39. 40. Heb. 11. 8. &c.

ded him to offer vp in sacrifice the same Izhak (h); Abraham vsed no Iam. 2. 21. &c.

contradiction, but held his peace and obeyed, committing the whole mat- g Gen. 21. 22

ter vnto the prouidence of God. For Rom. 9. 7. Heb. 11. 18.

hee that is vnfeinedly obedient, al- b Gen. 22. 3

though that which his superiours com-
mand him doe seems vnto his carnall
capacitie a sonde and absurde thing,
yet if it imphe no sinne in it, hee will
yeeld obedience thereunto, subduing
his owne wit, and making it agreea-
ble vnto the commandement of such
as be set ouer him.

Thou must not be the iudge of the
gouernour, nor take on thee to know
the cause of that which is comman-
ded thee, for God will haue inferiours
not to bee busie inquirers, but hum-
bly obedient.

Doe not thou curiously dispute
and reason about that which is com-
maunded thee. The begining of al

mans

The third part.

mans miserie, and mischeefe it came
 from the womans curious disputing
 with the serpent about the commaun-
 dement giuen vnto our first parentes
 of God (i). For when the Diuell rea-
 soned thus with her (k), *Yea hath God*
indeede, saide; Yee shall not eate of the
fruit of the trees of the garden; If shee
 had done well, shee would haue taken
 vpp her aduersarie short, and saide, I
 wot well what God hath commaun-
 ded me to doe, euen that I forbear
 from eating of the forbidden fruit
 when hee hath doone so, I may not
 enquire; but seeing he hath commaun-
 ded, I must giue obedience thereun-
 to, because he is my God and crea-
 tor: but shee ouerthrew her selfe, be-
 cause she would enter disputation with
 Satan. It is not the dunctie of a subject
 to argue, but to obey.

Holde thy peace, and obey; nei-
 ther make answer to thine aduer-
 sarie, otherwise thou shalt bee ouer-
 come.

Let thy will be all one with thy su-
 periors will. For though the man
 that commaundeth thee, bee of an
 euill life, yet if that which hee com-
 maundeth thee bee good, thou shalt
 by

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by obeying both giue a good ensample vnto others, and profite thy selfe.

The obedient subiect liueth at great ease, when the troublesome person is neuer without troubles.

Remoue away the burden of thine owne will, which so doth tire, & weary thee, and laie the same vpon the shoulders of thy gouernour, so shalt thou liue in security, and quietnesse. For it is great quietnesse to liue without care, that so thou maiest the more freely addict thy selfe vnto the Spirite.

Onely the men of high authority in the world, they may lament and mourne that they want this priuiledge. But worldlings they comprehend not yet the sweetenesse of holy obedience. Hence it is that many, which would seeme religious, hauing not thoroughly perceaued howe pleasant a thing it is to obey for Christs sake, they both couer prelacy, and shunne the quietnesse of the Spirite; and while they thinke to finde ease, they fall into troubles, and are tyred continually with cares and molestations. Onely therefore

the good soules which bee religiously obedient, they get the freedome of the Spirite, and liue with ioy and comfort.

Many of their owne free will doe chuse out places of comfort for themselves, where beeing once come, they finde themselves voide of all ioy and comfort. But the Godly doe euen there finde most consolation, where they thinke to haue no comfort at all. To bee short, look not to finde any true comfort but in God, which dwelleth in the heart of the obedient person.

If thou bee truely obedient, thou shalt finde comfort wheresoeuer thou shalt dwell, because God is with thee; but if thou bee led by thine owne affection, what place or land soeuer thou chusest to dwell in, euen there shalt thou finde an hell, where thou thinkest to haue paradise. For thether shalt thou carry thine own will which offereth bloody battell vnto thy soule in all places; thether shalt thou carry thy affections, which night and day wil vex and trouble thee.

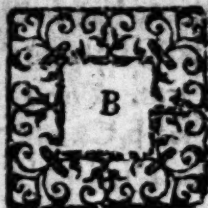
But submitting thy selfe vnto the authority of others, as thou shouldest, thou

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thou shalt make thy selfe a Lord and ruler ouer all thinges.

CHAP. 31.

Pouerty is great riches.



Blessed are the poore in spirite, for theirs is the kingdome of heaue, saith our Lord (a).

a Mat. 5. 3.

For the obtaining the custody of some strong castle, or place of defence, a warrant signed with the hande and scale of the Lorde or Prince of the same shall doe thee more good, than a great deale of mony, for vpon the sight of the warrant the captaine of the castle will giue thee possession of the same, which no mony could get at his handes. Pouerty in spirite is the warrant or bill assigned by the great King of heauen, whereby the poore in spirite shal enter into paradise, seeing the Lord doth say (b), *Theirs is the kingdome of heauen.* This warrant is more worth for the getting of heauen, than all the temporall riches of the worlde.

b Mat. 5. 11

the third part.

Well said our Sauour Christ, *Blessed are the poore in spirite*; For if he is to bee counted blessed which coueteth nothing: sure the greedy gatherer of worldly riches, is not blessed, for hee coueteth much.

The poore in spirite lacketh nothing saue that hee will not haue; what hee wil, hee hath, and that will hee not haue, which hee desireth not. *There is the kingdome of heauen*, saith Christ.

Pouerty is a treasure that is easely kept; for no man wil or can bereaue vs of it. It is a sure possession which none will chaleng, or lay claime vnto.

Hee that is so poore that hee hath nothing, needeth neuer to feare that dreadful sentence against the vnmercifull rich men (c). *I was a stranger, & yee lodged me not; I was naked, and yee clothed me not; sicke, and in prison, and yee vsited me not*. Hee that hath not to giue, is not bound vnto these workes of mercy.

Had not the poore estate liked God, the Angel had neuer in particulars tolde the shepherdes that they should finde the Sauour of the world *swaddled, and lying in a cratch* (d).

The

Of worldly Vanities.

The apostle saith of Christ that(e)
Hee being rich, for your sakes became
poore, that ye through his pouerty might e2Cor.8.9.
be made rich. Christ was poore at his
birth, in his life, poore; and poore at
his death.

If the onely begotten sonne of God
for thy sake became poore, why art
thou ashamed to become poore for
his sake?

A good pouerty is great riches; &
to bee thoroughly mortified it is ne-
cessary that thou despise this false ri-
ches, and to with-draw thine hearte
from the inordinate desire of them.

They which stand vpon the ground
are nearer vnto heauen, then they
which liue belowe in vants vnder the
ground: So they be nearer vnto God
that despise the riches of this earth,
than are the couetous which serue the
world, & haue made themselues slaues
vnto the same.

Reioyce therefore if thou mayest
heere-in bee a companion of Iesus
Christ, who hanged on the crosse
poore and naked to make thee a par-
taker of those inestimable riches
and glory in his celestiaall
kingdome.

CHAP. 32.

We are to continue in doing
good workes.

a 2Th. 3. 13



And yee brethren, be not
weary of well doing,
saith the apostle (a).

A good work is
neuer without a re-
warde. For, if thou
liue in the state of grace, thou shalt
come vnto heauen; but if thou art not
in such a state, yet shalt thou not lose
the good which thou dost.

Hee that liueth euell, and doeth no
good deedes, shall hardly after become
a vertuous man; get therefore the cus-
tome of doing well, that by the vse the
thing may bee made easie.

b Gal. 6. 9

Let vs not therefore be weary of well
doing saith the apostle (b): For in due
season we shall reape if we saine not.

c Mat. 21. 19

Christ seeing a figge tree in the
way, hee came vnto it, and finding
nothing there-on but leaues onely,
said to it (c), Neuer fruit grow on thee
hence-forward. And anon the figge tree
withered.

There-

Therefore is it good to continue in doing well, least the curse of God come vppon vs as it did vppon the vnfruitfull figge tree.

CHAP. 33.

Perseuerance in godlinesse is necessary.



He that endureth to the end, a *Mat. 10. 22*
hee shalbe saued, saith Ie-
sus Christ(a).

Many doe begine wel, but few hold out; it booteth not to haue begun, except thou perseuere.

Take away perseuerance, and neither vertue shal haue her reward; nor a good worke a recompence.

The friendes of Iob they begann wel, in that they not onely agreede together to come to lament with him, and to comfort him(b); but also in that seeing him they wept, rent their garments, sprinkled dust vpon their heades towarde heauen, and fate by him vpon the ground seuen daies and seuen nightes mourning without speaking any worde, be-
b Iob. 2. 11
12. 1.

The third parte.

cause his grife was very great, but they
perseuered not in doing the duty of
friendes, and therefore they were re-
buked, and that detestably of the
Lord(c).

Iob. 42. 78. The beginings of Saule were good
(c), but perseuering not in goodnesse
et Sam. 10. 9 he died an euill death(d).

d Isa. 37. 49 If thou despise the vanity of the
world, thou shalt be pursued of worldly
men.

Many haue renounced the worlde,
e Ge. 19. 26 and because they looked back as did
Lot his wife vnto Sodome (c), they
both in this life were, and in the life
to come shall euerlastingly bee tor-
mented.

Endeuour thou to proccede in
that good waye where-into thou art
entered. *Be thou faithfull vnto death,*
and I will giue thee a crowne of life, saith
Reu. 2. 10. God(f).

Vppon the skirtes of the cheefe
Priests vesture there were made
Pomgranets of blew filke and pur-
ple, and Scarlet, round about the
skirtes thereof, and bells of golde
Ex. 28. 33. betweene them rounde about(g). Of
all frutes that growe, onely the
Pomgranet hath a crowne on the
toppe,

Of worldly Vanities.

toppe, the which, being the rewarde of vertue, is placed amonge good woorkes, which are signified by the little belles of golde: they are not set in the highest parte, nor in the middest of the garment, because they are not giuen vnto those either that beginne well, or be in the midst of well dooing; but they are set in the end or lowest part of the vesture, because they onely shall receiue the crowne, which perseuere in dooing their duties vnto the end.

The tree that is often remooued, dooth seldome beare fruite, or not so much as that which continueth in a good soyle: and being well bent, if thou change thy minde from one thing vnto another, thou shalt neuer bring foorth the wholesome fruite of Christianitie, or not so much as the constant man. By exercising of good workes, and adding vertue vnto vertue, the very habite of godlinesse is attained.

There is nothing better than God; and therefore the seruice of God is not to be omitted for any thing in the world.

The talking of him that feareth God

The third part.

*all wisdom: as for a foole, he changeth
as the moone;* saith the wise man (b).
h Eccles. 27
11. Be not moued with euery wind.

The foules they fell on the carcases
which Abraham wasto offer vnto the
Lord, and troubled the good man ve-
ry much, yet could they not make
him to giue ouer his good worke,
but hedroue them away (i).

i Gen. 15,
11. If busie, and importunate cares doe
trouble thee being about to offer the
sacrifice of praier and thankesgiuing
vnto the Lorde, yet let them not al-
together discourage thee, but driue
them away, as Abraham did the
foules, but let them neuer driue thee
from that which is good.

What booteth it to take great
things in hande, vnlesse thou bring
them vnto a good ende.

Consume not thy time in begin-
ning to doe well, for feare least death
doe come vpon thee, and finde thee
idle, and out of the right way.

A painted image of a man that is
made sitting in a chaire, giueth a
show to the eie, as though it would
rise and stand vppe, but it neuer stand-
deth; it seemeth as though it would
goe, but it neuer mooueth. And so
playeth

Of worldly Vanities.

playeth many a man that is often determining to draw toward God, but yet hee goeth not vnto him at all; he maketh many profers of going, and yet standeth stocke still.

Our Lord himselfe saith (k), *No man that putteth his hande to the plough, and looketh backe, is apt to the kingdome of God.* No k Luke. 9. 62

The foure beasts, mentioned in the Reuelation, they neuer ceased day nor night, praising and magnifying him that sate vpon the thron (l); no more shouldest thou doe. l Reuel. 4. 8. 9.

The kine that were yoaked together, and brought the Arke of the Lorde from the Philistines, although they had young calves, yet did they goe the straight way to Beth-shemesh, *and kept one path, and lowed as they went, and turned neither to the right hand nor to the left* (m). And since thou m 1. Sam. 6. 10. 11. 12. hast taken vpon thee to carry the yoake of our Lord, and to beare on thy backe the burden of his most holy commaundementes, thou must not goe out of thy way, neither to the right hande, nor to the left, though thy sensuall appetites, like young children doe drawe, and call thee backe

backe againe from the seruice of God.

Let the loue of God vanquish naturall affection, and whatloeuere the children of the worlde doe crie and say, yet passe thou forward as one that hath neither eares, nor mouth, vntill thou come vnto Beth shemish, the house of the Sonne, euen vnto that light eternall, and incomprehensible glorie, where thou shalt see God, euen as thou art now seene (n).

1. Cor. i 3.

12.

CHAP. 34.

Tentations cannot be auoided.

a Eccles. 2. 1



*M*y sonne, if thou wilt come into the seruice of God, (stand fast in righteousness & feare) & prepare thy soule to temptation, saith the wise man (a).

When thou art tempted, feare not, for being in the seruice of God thou hast weapons appointed to defend thy selfe with all.

Pharao, the King of Egypt did more persecute the Israelites after they

Of worldly Vanities.

they made sure to goe into the wilderness to doe sacrifice vnto G O D, than euer hee did afore (b). ^{b Exod. 5.}
 So dealeth our aduersarie the Diuell ^{7.}
 with vs. He plagueth him with greater stormes of temptation that is about to forsake him, and^a to giue his minde to serue God, than him whom alreadie hee keepeth in his owne possession. ^{8. & c.}

God hee suffereth thee to fall into temptation, to the end he may see whether thou wilt perseuer in that which good is, or no. But beware thou consent not vnto a wicked temptation.

Though that fire bee striken out of a flint by force of the Steele: yet if there bee no apt matter vnder it for the fire to take hold on, it serueth to no purpose. So though the Diuell with the Steele of his temptation doe strike vpon the stone of thy sensuality, yet shall hee neuer strike any fire out of it, that shall doe thee harme, except thou ioyne the consent of thy will thereunto.

Vnlesse thou bee very circumspect thou shalt soone bee deceiued. For some do come to you in sheeps clothing, ^{c Math. 7.}
 which inwardly be rauening wolves (c),
 discern-

backe againe from the seruice of God.

Let the loue of God vanquish naturall affection, and whatloeuere the children of the worlde doe crie and say, yet passe thou forward as one that hath neither eares, nor mouth, vntill thou come vnto Beth shemish, the house of the Sonne, euen vnto that light eternall, and incomprehensible glorie, where thou shalt see God, euen as thou art now seene (n).

1. Cor. 13.

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 some do come to you in sheeps clothing, c Math. 7.
 which inwardly be rauening wolues (c), 15.
 discern-

The third part

dissembling their naughtie purpose of all tentations that is the soarest because vnder the shoue of vertues, they faine good will, being vtter enemies.

The rowers on the sea, doe carry in their shippe with them banners of peace, when they intende nothing but warre, that the more easily they may beguile their enemies and bring them into bondage. The Diuell also doth spread-foorth the banners of such vertues as Christians haue in greatest estimation, that hee may bee taken for a friende, and so bring them the more easily vnder his subiection. By this shoue and face of virtue many bee deceaned, and cairied away.

Satan himselfe is transformed into an
 da. Cor. 11. *Angell of light* (m), and doth change
 14. his habite, as did the wife of Ierobo-
 1. K. 14. am, who thought to deceaue Ahiah
 2. the Prophet by disgurſing her ſelte (e)
 4. Be not carred away with euery blaſt
 of winde, but try the ſpirites whether
 1. Iohn. 4, they are of God (t).

Diuers and ſundrie be the deuises of Satan to beguile thee: when thou thinkeſt he will ſtrike thee on the one ſide,

Of wordly Vanities.

side, hee will thwacke thee on the other; and when hee seemeth to flie, hee will suddenly make a fresh assault.

If any temptation haue leste thee, imagine not now thou art safe, for euen then is the diuell minded more egerly to set vpon thee. And therefore thou hadst neede to bee more vigilant in the time of peace, than of warre.

Into more daunger many times doth a shippe runne in the time of a calme, than in a storme; for in the calme, the sailers goe without care, and feare no daunger, but in a tempest they haue remedies for the same.

It is a great temptation to bee without temptation. When the meate entereth into the stomack, the naturall heate beginneth (as it were) to make warre with the meate, vntill that the substance thereof be altered and changed: and if, when it is digested, there bee not a fresh supply made of more sustenance for to make a newe combat, then doth the stomacke make warre with it selfe, and without some other matter bee ministred, it consumeth it selfe, and killeth thee.

The third part

So if without thou haue not, yet with in looke for tentations.

Greene not thy selfe that thou art tempted; for God will not faile to assist thee (g), if thou faile not of thy duty towards him.

g 1. Cor. 10.
13.

It outward tentations doe cease yet inward affections will challenge thee into the fildes, and wage cruell warre against thee. In the meane while know that God suffereth thee to bee tempted for thy great benefite and behoofe.

It is needefull that tentations doe come. The Apostle saith (h), *All that will liue godly in Christ Iesus shall suffer persecution.* And (i), *No man is crowned except he strive as hee ought to doe.*

h 2. Tim. 3.
12.
i 2. Tim. 2.

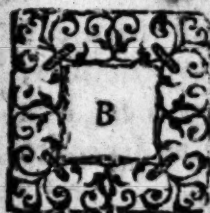
Now what manner of conflict can there be, where there is none aduersary to resist? Nay there can be no glorie, but where there is victorie; neither can there bee a victorie, but after a battell.

CHAP. 35.

The tentations which God sendeth making for the benefit of Christians.

Blessed

Of worldly Vanities.



Blessed is the man that
endureth temptation: for
when he is tried, hee shall
receiue the crowne of life,
which the Lord hath pro-
mised to them that loue

a Iam. 1. 12.

him, saith S. Iames (a).

The time of temptation is but short,
but the rewarde of victorie is euerla-
sting.

God hee loueth thee more a great
deale than thou louest thy selfe. What
soeuer hee suffereth to come vnto
thee, it is for thy great benefite, and
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Temptation it cometh by the per-
mission of God. Satan hee tempted
Iob, but yet through God his suffer-
rance (b); so the euill spirit of God
came vpon Saul (c).

b Iob. 1. 12.

c 1. Sam. 18.

109

The Diuell naturally tempteth to
hurt vs, but he can doe no more than
God will, and than we can beare (d).
And seeing God doeth suffer thee to
be tempted for thine owne commo-
ditie, it is thy parte through his grace
and fauour to reape the frute of the
same. Neuer would the Marener be-
take him to the dangerous sea, did he
not look for commoditie by so doing
neither

d 1. Cor. 10

13.

The third part

So if without thou have not, yet with in looke for tentations.

Greue not thy selfe that thou art tempted; for God will not faile to assist thee (g), if thou faile not of thy duty towards him.

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If outward tentations doe cease yet inward affections will challenge thee into the fildes, and wage cruell warre against thee. In the meane while know that God suffereth thee to bee tempted for thy great benefite and behoofe.

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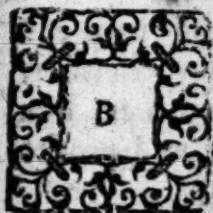
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Of worldly Vanities.



Blessed is the man that endureth temptation: for when he is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him, saith S. Iames (a).

a Iam. 1. 12.

The time of temptation is but short, but the rewarde of victorie is everlasting.

God hee loveth thee more a great deale than thou lovest thy selfe. What soever hee suffereth to come vnto thee, it is for thy great benefite, and advantage.

Temptation it cometh by the permission of God. Satan hee tempted Iob, but yet through God his sufferance (b); so the euill spirite of God came vpon Saul (c).

*b Iob. 1. 12.
c 1. Sam. 18.
109*

The Diuelli naturally tempteth to hurt vs, but he can doe no more than God will, and than we can beare (d). And seeing God doeth suffer thee to be tempted for thine owne commoditie, it is thy parte through his grace and fauour to reape the frute of the same. Neuer would the Marener be- take him to the dangerous sea, did he not look for commoditie by so doing
neither

*d 1. Cor. 10
13.*

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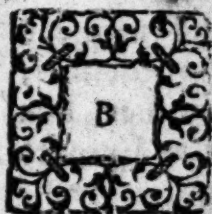
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Of worldly Vanities.



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100

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God will, and than we can beare (d).
And seeing God doeth suffer thee to
be tempted for thine owne commo-
ditie, it is thy parte through his grace
and fauour to reape the frute of the
same. Neuer would the Marener be-
take him to the dangerous sea, did he
not look for commoditie by so doing
neither

^d 1. Cor. 10

13.

The third part.

neither would the husband-man endure the parching heate of sommer, and the byting colde in winter, but that he hopeth for gaine and profite by his paines.

Be it, that to resist tentations it bee laboursome; yet hope of rewarde bringeth courage, and by the grace of God thou shalt ouercome.

In euery tentation of ours, God he seeketh our amendment and profite. God, if it had beene his pleasure could with a floud suddenly haue drowned and ouerflowed the world, but because he sought more the reformation, than the destruction of man, hee first admonished them by
 e Gen. 6.3. Noah to repent, and that an hundred yeeres afore he drowned them(e).

When God had in purpose to send a famine into the lande of Egypt, he suffered both Pharaο to dreame, and Ioseph to expound the same, whereby
 f Gen. 5r. for, but Ioseph was aduanced next vn-
 40. to the king (f). This doublelesse God
 41. &c. would not haue done, if he had minded that they should haue perished for want of releefe.

So the all-mercifull God, as delighting

Of worldly Vanities

ting in the life and not in the death
of sinners (g), before he would pu-
nish, did first admonish the Niniuites
by his prophet Ionah (h).

g Ezek. 33.

11.

h Ionah. 1.

2.

3. 3.

4. &c.

Receive therefore chastisement at
the hande of God, as from a most lo-
ving Father, for therein assure thy
selfe, he seeketh nothing but thy pro-
fite and welfare.

Perswade thy selfe, if tentations
were not for the good of thy soule,
God would neuer permit thee to bee
tempted at all. But God dealeth libe-
rally with thee giuing many meanes
to saue thee by.

For thy part put to thine whole
strength, that by his goodnesse thou
mayest ouercome, and obtaine the
ende of happinesse which thou dost
desire.

Labour thou to ouercome; For the
paines are but momentanic, but thy
reward shall be euermlasting.

The king that hath in minde to ad-
uance some speciall man aboue all
his fellows, will place him first in some
seruice of perill, and importance, to
the end that after his returne, his fame
may be the greater, and his rewarde
the more ample.

Susanna

Sus. vers. 5.

6. 8. c.

Susanna had neuer beene so spoken of, and praised, had not her chaste minde beene assaulted by those two ancients, that haunted her father Iosims house (i). But she overcame the temptation, and so purchased a good name among men, and hath eternall glorie with God, insomuch that infinitely more good than hurt came to her by that temptation.

In like sort Tobit was tried by the permission of G O D that all posterities should haue his name in remembrance, and his patience for an example.

CHAP. 36.

Theremedie to escape temptation, is godly and zelous prayer vnto God.

a Mar. 14.

138.



Atch yee, and pray, that yee enter not into temptation, saith the Lord (a)

Let prayer bee a speciall buckler of defence vnto thee against temptation, otherwise looke not to overcome. If thou repose confidence in thine owne

Of worldly Vanities.

owne strength, thou shalt be subdued.

Harken what the Apostle saith (b),
I am able to doe all things through the b phil. 4.
help of Christ, which strengtheneth me. 13.

God therefore is to bee praised vnto
 that he would strengthen vs in al tem-
 peratiōs, seing al our sufficiency is of God. c 2. Cor. 3.

Prayer is a messenger as it were,
 which openeth our neede vnto God,
 according to that of the Prophet (d), d psal. 88.
Let my prayer enter into thy presence. 2.
 A good messenger ought to haue two
 qualities, the one to bee quicke, and
 light; the other to be diligent and ear-
 nest in that which he goeth about lest
 through the messengers negligence
 the milcheefe and damage may come
 while the message is vndon, or but a
 doing.

Thy prayer cannot pierce the hea-
 uens: if thy mind bee oppressed with
 the cares and businesse of this transito-
 ry world, they are the enemies and
 hinderers of godly prayers. There-
 fore vnburden thy selfe of all vnnec-
 cessary cares for the maintenāce of
 this life, if thou wouldest pray with
 profite.

Againe, forsomuch as a good mes-
 senger is to bee earnest and diligent
 f in

The third part

in his sute that although hee bee not suffered at the first to come in, yet he giue the attempt againe and againe vntill he be heard, and sent backe againe; prayer it must not bee neither hoate, nor colde, but feruent and fry.

And, as they which woulde bee heard of a Prince doe first make meanes to them which may doe most with his Maiestie, to haue their cause heard, and their sute granted: so if thou wouldest that God should heare thy prayer, and yeeld vnto thy request, vſe the helpe of his Sonne, our onely mediator and aduocate Iesus Christ (e).

And that wee should not giue ouer but continue in supplication and prayer, though wee bee not heard to our desire at the first, our Sauiour teacheth in that parable where hee saith, that three loaues were giuen to a man, and that at midnight though not because hee was his friende, yet because of his importunitie (f).

God hee deferreth to shew fauour, that by thy constant prayer thou mayest more earnestly desire that which thou prayest for, and esteeme it

Of worldly Vanities.

it more highly when thou hast the same; or if hee graunt not thy request, yet bee sure hee will giue that which is a greater benefite and better for thee.

Though he know right well before we aske, what we stande in neede of: yet will God haue vs to vse prayer as a speciall meane to obtaine deliuerance out of trouble.

It is necessarie that thou pray, not to the end thou shouldest make God priue of thine estate, which afore he knew much better than thy selfe; neither yet that hee should alter and change his determination, but onely that by prayer thou shouldest vse those meanes, whereby God purposed to giue that vnto thee which thou dost desire.

Prayer it presenteth vnto God thy miserable estate, humbleth thine heart, deliuereth from euils, bringeth into the fauour of God, and maketh his maiestie at peace with thy soule.

Prayer it preuaileth ouer all things. It ouercommeth men, as appeareth by the example of Dauid (g) of Iudith (h) of Iudas Macchabeus (i) all which, to

g 1. Sam. 17

45.

h Iud. 13. 4.

i 2. Mac. 15.

21.

22. & c.

omit

The third part.

omit an infinite number more, by humble prayer vnto the Lorde ouercame their enemies; It ouercame the fire so that it could not burne the three children cast into the hot fiery oven; It ouercame the sea, which by Moses prayer vnto GOD diuided it selfe, and gaue passage to the Israelites; it ouercame time, when Eliah thereby did make it to raine, and to leaue raining as hee thought it most conuenient, and thereby continued 40. daies and 40. nightes without meate and drinke; it ouercame death, as it is manifest in Hezekiah, who beeing adiudged to die by the sentence of God, by prayer prolonged his life fifteene yeeres: it ouercame the cloudes, for by the same Heliah brought the cloudes of the sea vpon the lande; it ouercame the heauens, for at the prayer of Ioshua the Sunne stood still, and the heauens mooued not: yea, which more is, it ouercame God himselfe after a sort, for thus saide God vnto Moses (k), *Let me alone, that my wrath may waxe hot against them, for I will consume them.* Low, how the Lord is held batke as it were, when he wilth Moses to let him alone:

k Exod. 3. 2.

10.

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lone. Briefly the Lord saith (1). *What-
soever yee desire when yee pray, beleeue
that yee shal haue it, and it shalbe done
vnto you.* 1. Mar. 11. 24

Seeing then praier is of such effica-
cy, in al thy troubles, afflictions, and
temptations, take vnto thee prayer as a
buckler, fortherby out of doubt thou
shalt get the victory.

CHAP. 37.

Man beeing created for God,
should onely seeke God and
his glory in al his
actions.



*Am and w, the be-
ginning & the ending,* 2. Reue. 1. 8;
saith the Lord (2).

The rivers doe all
come forth of the sea,
and thether doe they returne againe,
al thinges naturally desire their pro-
per end, and are by nature holpen to-
wardes the same.

As God is our sea, from which wee
came; and the center where-unto we
tende so our soules by nature must
seeke, and labour to come vnto him,

The third part.

As to the very end for which they were created.

Our soule can finde no resting place here in this present life. For God himselfe must be the end thereof, as the vttermost ende of all that it seeketh after, and the very cause of the creation thereof.

God hath made vs for himselfe, and therefore can our heartes neuer be at quiet vntill they enioy him.

It is a thing much to be maruailed at, that al creatures dooing the duty for which they were created, man on-ly should bee rebellious, and haue no care of attaining vnto his chiefeft ende.

God created thee not for the earth, but for heauen; hee created thee not that thou shouldest seeke after worldly thinges, as the finall end of thy creation, but that thou shouldest onely seeke after him.

The beasts of the field which God created for the earth, they looke downe-warde, and goe with all fodder but man, created for heauen, should looke not downe-warde as though his minde were fixed vppon earthly thinges, but vp to heauenward. Why
then

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then art thou so affected to those corruptible thinges? Cast thine heart vpon things aboue, where thou shalt enioy those riches that neuer shall corrupt (b).

Depende not vppon these visible things, but tend vpwards vnto thinges inuisible.

Loiter not idly by the way, but proceede thou directly toward the end for which thou wert created.

Why did God create thee, but to enioy him? Let him bee the final ende of all thy thoughtes and actions.

Who shall ascend into the mountaine of the Lord? saith the Prophet (c). And who shall stand in his holy places? Hee maketh answer among other things, Hee which hath not lift vp his mind vnto Vanity.

CPsa. 24.4

He hath receiued a thing in vaine which vseth not the same to the ende where-unto at the first it was ordained. In vaine hast thou bought a garment, if thou weare it not; in vaine hast thou receiued thy soule, except thou doe those thinges by the soule for which the soule was created.

God created thy memory, that

The third part.

thou shouldest remember him; thine vnderstanding that thou shouldest know him; thy will, that thou shouldest loue and desire him.

Seeing therefore God hath made thee and that to loue and serue him, good reason is it that the little time, which thou hast to spend in this life thou shouldest bestowe to the attaining of that most excellent and noble ende, for which thou wert created.

Hee that hauing a soule, liueth as though hee had none; and hee that giueth his vnderstanding and mind to the getting of worldly riches and honour, doth greatly hurt and endamag his soule, for vnto these endes he was not created.

Happinesse is the finall end of man, whereunto all thinges bee ordained. Place not thy felicity in earthly thinges, for rest shalt thou finde neither in honour, neither in riches, nor in learning, nor in any other thing that is created.

Call home thine heart from all earthly thinges; loue God onely, of whome, and for whom thou art created.

Despise

Of worldly Vanities.

Despite this present worlde, and so shalt thou come vnto thy desired ende.

This very reason, were there no more besides, were sufficient to perswade thee to contemne the vanity of the world, if thou didest beare in mind that created thou wert for heauen, and not for this world.

Abale not thy selfe so much as to delight in these base and contemptible thinges of this worlde, and thou shalt bee quiet heere in this world for the time, and happy and glorious for euer afterwarde in the heauens.

CHAP. 38.

Terrible and horrible shal bee
the day of iudgemente vn-
to the wicked.



Enter not into iudgement with thy seruant,
saide the kingly prophet(a).

aPsa. 142. 3

David was the seru-
uant of God, and yet
loe he had in remembrance the day of
iudgement.

The third part.

So rigorous shal the iudgement of death bee, that euen the holy prophet, so beloued of God, doth quake againe at the consideration of the same.

Seeing therefore hee that faithfully did serue God, so feared Gods iudgement: how much should hee stande in dread of the same, which serueth not God but the world?

Enter not, saith hee, in iudgements with thy seruant. If the righteous scarcely be saued, where shall the vngodly and the sinner appeare(b)?

bi. pet. 4. 18

It is a thing much to bee lamented that any man should bee addicted to these vanities which wee haue so spoken of, especially beeing so neere vnto the ende wherein God will lighten things that are hid in darknesse, and make the counsellies of the heartes manifest(c)

ci. Cor. 4. 5 Belshazzar, king of Babylon, liuing in all manner of voluptuousnesse, and satisfying his lustes in all kinde of sinne, had suddenly the sentence of Gods displeasure pronounced against him(d), & heard Mene, God hath numbred thy kingdome, and hath finished it. Tekel, Thou art wated in the balance, &

d Dan. 5. 1.
28c.
26. 27.

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art found to light. Peres, Thy kingdome is deuided, and giuen to the Medes and Persians.

The houre is very nigh at hande, when a straight reckoning shalbe taken of all thy deedes, wordes and thoughtes. Al the secretes of thine heart shalbe disclosed, and with al rigor of iustice punished. Thou shalt not haue the face to deny any thing, for thine owne conscience shall be thine accuser; neither shalt thou haue power and courage to reason the matter before the glorious maiesty of Iesus Christ, the King of Kinges. Thy sinnes shalbe put into the balance, and all the circumstances of them shalbe waied and all the benefites which God bestowed vpon thee, & thou most cursedly didest containe, shalbe rehearsed. Then shal thy kingdome be diuided, when thy body shalbe committed to the earth to bee deuoured vp of wormes, and thy soule shalbee sent vnto hell, there to bee tormented in hel fire. To call then vppon God for helpe and mercy, it will not auail thee.

Then shalt thou see about thee a seuerer indge with a most angry coun-

tenance; vnder thee, hell wide open, gaping to deuour thee; on thy right hande thy manifold and outragious sinnes, accusing thee; on thy lefte, a most horrible spectacle of infernall and damned spirites, ready to torment thee; within thy conscience; without the worlde all on a hot fire.

If our first parentes for eating but a litle of the forbidden fruite contrary to the commandement of God, *did hide themselves from the presence of the Lord God (e)*; where wilt thou hide thy selfe when God shall appeare with thousands of his holy Angells to call thee to an account, and finde thee euen fully fraughted with sinnes and wickednesse?

As waxe melteth before the fire, so shal the wicked perish at the presence of God (f), It is written (g), *Let all the earth feare the Lord; let all them that dwell in the world, feare him.*

At that day it shalbe as great a paine to stand before the glorious maiesty of the Lord of hostes, as afterwarde to lie boyling in the pitte of hell: for hee shall not appeare vnto them to their ioy, but to their shame and

Of worldly Vanities,

and confusion (h).

h Isa. 66.5

The friends of this world they will not be brought to the knowledge of the vanitie wherein they live till by the punishment in that burning lake their vnderstanding bee inlightened and they bee enforced to bewaile their extreame wretched and cursed estate.

Despise therefore from thine heart the vanitie, and false goods of of this present world, least afterward thou repent, when it will bee too late.

CHAP. 39.

The remembrance of the

paines of hell, should reclame vs from sinne.



*N*asmuch as shee glorified her selfe, and lived in pleasure, so must give yee to her torment and sorrow, saith the

a Reuel. 18.

7.

Lord (a).

If thou didest consider how these pleasures and vanities in which

Y

thou

thou liuest shall take an ende; thou wouldest liue in sorrow and bitter-nesse of soule, and of such things as thou now delightest in, thou wouldest take small ioy.

b Iob. 6. 7.

Iob hee said (b), *Such things as my soule refused to touch, as were sorowes, are my meate.*

In this life men cannot away with any thing that may annoy them, and in the next all things, will they kill they, shall vexe and torment them. Gather hence, that the more pleasantly men passe their daies heere, the more wretchedly in tormentes shall they consume the time in the other world. For looke by how much any thing doth resist his contrary, so much is the working of that thing perceived to bee more forceable which ouercommeth and mastereth that which resisted it. Fire doth more resist iron than woode, but when the fire ouercommeth them both, the heate is greater in the iron, than in the woode. So they which in this life doe feele no sorrow, shall be the more tormented in the worlde to come: as on the other side the righteous which in this life haue had no rest,

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rest, shall finde the greater comforte
and ioy hereafter.

*The mightie shal mightely be tormen-
ted (c).*

Luke. 6.
25

c Wile. 6. 6

*In those daies shall men seeke death,
and shall not find it; and shall desire to
die, and death shall flie from them (d).*

d Reuel. 19.
6.

*Like sheepe they lie in graue, death
dewoureth them (e).*

e psal. 49.

14.

The grasse feedeth the beastes of
the fiede, and afterwarde it groweth
again: so the damned soules in dy-
ing they shall neuer die; and though
their members bee quartered into
peece, yet shall they not perishe.

Note by the hard handling of his
friendes in this world, how grieuou-
ly God will afflict his foes in the life
to come.

The Apostle saith (f), *If I should yet
please men, I were not the servant of
Christ.* The holy Martyrs, which
were Gods friendes, they suffered
many a cruell torment; and dost thou
giue thy selfe vnto voluptuousnesse,
and thinke for all that to haue ease
and comfort in the other world (g)?

f Gal. 1. 10.

*Behold, saith the Lord (h), they whose
iudgement was not to drinke of the cup
have assuredly drunken, & art thou he*

g Luke. 14.

25.

h Ier. 49.

12.

that

The third part

that shall escape free? Thou shalt not go free, but thou shalt surely drinke of it.

Thinke not that pouertie, miserie, and affliction were appointed for good me, for although God suffereth them to taste of them for a time, yet are they not purposely provided for them. For God hath ordained them for his owne glorie. But these afflictions properly belong vnto thee, if thou art vngodly. although they seeme nothing at all to appertaine vnto thee, and therefore dost shunne them as thou dost.

If all the tormentes which the Martyrs haue endured were ioyned together, they should bee nothing in comparison of the torments which the reprobate shall, and must sustaine in the pit of hell.

If thou bee affraide in the darke night to bee among the ougly carcases of dead men, howe wilt thou abide to be in the loathsome darknesse among the dead in hell, where thou shalt be forced to continue, and neuer see the Sunne, Moone, nor stars: A miserable land is that where night is continually, and no day at all.

If

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If now thou canst not endure the sight of one Diuell, how wilt thou abide the horrible shapes, monstrous, and terrible sightes of many ougly and cursed feedes.

If now thou art not able to abide to haould euen thy smalest finger, and that a little while in the fire; how wilt thou continue burning, body and soule in that lake of fire and brimstone, in comparison whereof the hottest fire in this world is but as fire painted on a wall.

If some little greese leeme so painfull vnto thee now, how wilt thou abide all manner of infirmities that may bee vpon thy body at once, and together: The damned person in hell shall bee made to beare in his body all infirmities whatsoeuer the body of man is subiect vnto: yea euery part of him shall haue more paine, than the wit of man is able to reach vnto or comprehend.

If thou shunne so a filthy sauor now, howe wilt thou abide the most lothsome sente of that hellish pit:

If thou shouldest bee laid on a most softe and delicate bedde, and haue
all

The third part

all things ministred vnto thee there that might moue thee to take pleasure therein: yet if thou should'st haue all this vnder condition neuer to come off from it in fortie yeeres space, but be bound to bee there such a long time, thou wouldst take it for an intollerable paine & torment. Then how wilt thou suffer thy selfe, and that perforce, to be bound with fire chaines in some narrow hole of hell, where thou shalt not stir at all, and from which thou shalt neuer escape.

To liue continually without all hope; and to bee well assured that no remedie shall come, what can bee more miserable?

Thou therefore which without all measure louest the vanities of this world more than God thy creator, turne vnto thy selfe, and thinke vpon these so bitter, and so wofull tormentes, that moued with godly repentance, contemning these vanities, thou maiest by the most holy and mightie God bee deliuered from these perpetuall tormentes, and punishments in the pit of hell.

CHAP.

CHAP. 40.

The glorious conditions of
the Saints of God cannot so much as
be conceaued in the heart,
much lesse vttered by the
mouth, or described by
the pen of man.



AND these, (to witte,
which haue loued the
world,) shall goe into a Mat. 25.
euerlasting paine, and
the righteous into life e-
ternall, saith Christ (a).

Even as the iust iudge will lay
euerlasting tormentes vpon such as
leauing the seruice of God, haue
preferred the goods of this transito-
rie world before the God of heauen:
so to him that will contemne the base
things of this world our Sauour will b Mat. 25.
say (b). It is well done good servant (c)
faithfull, thou hast beene faithfull in
little, I wil make thee ruler over much:
enter into thy masters ioy.

Ioseph bringing his two sonnes to
be blessed of his father, Iacob pla-
ced Ephraim on Isaacles left hand,
and

The third part

c Gen. 48. and Manasseh on his right (c); after
 13. the manner of the worlde, which gi-
 ueth honour to the eldest, and despi-
 14. seth the youngest and poorest. But
 Israell stretched cut his right hande,
 contrary to Iosephs minde, and laid
 it on Ephraims head, which was the
 younger, and his left hande vppon
 Manassehs head (*directing his handes
 of purpose*); for Manasseh was th elder.
 So will God doe when hee commeth
 to iudgement, hee will put the right
 hande of his glory vpon them which
 in this world were at the left hand
 of aduersitie; and his left hand of
 displeasure vpon them which liued
 in their life time on the right hande
 of ease and prosperitie: and so con-
 demne them vnto the euerlasting hell
 fire.

Great is the goodnes of God that
 giueth vnto men so great honour,
 for so little labour or rather none at
 all (d). At the sight of God his glo-
 rious maiestie, whatsoeuer the heart
 Rom. 4.4. 3. of a godly man can desire, the eye shal
 4. & c. see yea, *The things which eye hath not
 seene, neither eare hath heard, neither
 d 1. Cor. 2. came into mans heart (are) which God
 9. hath prepared for thē that loue him (d).*

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It is much easier to tell what life eternall is not, than to utter what the happinesse thereof shall bee. God shall wipe away all teares from their eyes, & there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine (e) for there shall be perfect ioy: and all things that may prouoke vnto ioy and gladnesse shall concur together in that place. e Reuel. 21. 4.

When Ioseph had made himselfe knowen vnto his brethren, the ioy was so great that it pleased euen Pharaoh wel and al his house-hold (f) How great thinkest thou, shall be the ioy, when all the Sainctes that euer haue bin, are, or shall be, shall meete together in the court of the celestially king? f Gen. 43. 26.

If the ioy of the wise men at the sight of a starre, was exceeding great (g) what shall our ioy bee, when wee shall see the glorie of all Gods children in the heauens? g Math. 7. 10.

If the birdes doe ioy at the rising of the corporall sunne: how shall our soules reioyce to see the Sunne of righteousness most comfortably to shew himselfe in his glorious brightness, and incomprehensible glory?

If Iohn Baptist, not seeing Christ with

The third part

with corporall eies in his mortall estate, did *even* (spring in his mothers belly for ioy (h)), how shall wee leape and triumph for ioy, beholding Iesus face to face, and that in his glorie (i)?

If they of Beth-shemesh lifting vp their eies, and spying the Arke, *reioyced when they saw it* (k); and if Zacharias *ioyfully receiued Christ into his house* (l); what heart is able to comprehend the ioy that then we shall haue, when we shall not receiue but be receiued into the euerlasting Tabernacles of heauen? nor entertaine Christ, but bee entertained of Iesus himselfe the king of glorie, in his glorious kingdom?

If hee that found the treasure hid in the field, *for ioy thereof departed, & sold all that hee had to buye that field*, (m), what shaibe the ioy of our soule
 2. enioying the treasure of incomprehensible riches in heauen, and that freely (n)?

If when Salomon was proclaimed king, *the people so reioyced that the earth rang with the sound of them* (o); art thou able to imagine, or al the men in the world, the singing, piping, and triumphing that shalbe when the King
 of

Of worldly Vanities.

of all peace and tranquillitie shall bee placed in his royall throne, and proclaimed the right inheritor of the celestially kingdome, to the everlasting comforte and benefite of all good soules?

If God would gine thee leaue to taste the sweetnesse of those heavenly ioyes though it were but halfe an houre, thou shouldest for that fauor despise the whol world for the same, yea if there were a thousande such worldes as this: the rather a great deale thou art bound to contemne the pleasures, or more truely vanities of this world, whatsoeuer they be, if that may further thee any whit to the attaining of those ioyes, and felicitie which shall neuer haue an end. p 1. Iohn. 3.
15

And were this world to be loued as it is not (p), and the thinges of the same highly to bee esteemed; and if thou mightest liue therein a thousande yeeres togeather and that in such health, honor, pleasure, and felicitie as thine heart coulde desire; yet in comparison of that happines which God hath prepared for such as loue him, the ioy would bee but sorowe, and the felicitie, vanitie; which

The third part.

which thou shouldest despise : howe much the rather then the world being as it is?

The soueraigne and true ioy it commeth from the creator, not from any creature, which if thou once doe taste no man can bereaue the of (q): in respect of this ioy all other ioy, is but
 q Iohu. 16. sorrow : all pleasure, is paine : all
 22 sweetnesse, is gall : all beautie, is filthinesse, and molestation.

Place therefore before thine eyes,
 r Psa. 142. as the true seruant of Iesus Christ, the
 5. land of the liuing (r), toward which thou art bounding, and contemne all worldly vanities, that so thou mayest come vnto the heavenly felicitie and raigne with Christ world without end.

The ende of the third, and last Booke.

FINIS.



